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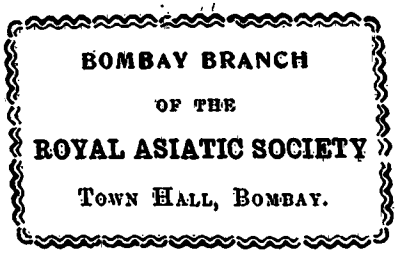

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THE LIFE

OF

THE LORD JESUS CHRIST:

A COMPLETE CRITICAL EXAMINATION OF THE ORIGIN, CONTENTS,
AND CONNECTION OF

THE GÖSPELS.

TRANSLATED FROM THE GERMAN OF

J. P. LANGE, D.D.,
PROFESSOR OF DIVINITY IN THE UNIVERSITY OF BONN.

EDITED WITH ADDITIONAL NOTES,

BY

THE REV. MARCUS DODS, A.M.

59132

IN SIX VOLUMES.

VOL. VI.

EDINBURGH:
T. & T. CLARK, 38, GEORGE STREET.
LONDON: HAMILTON AND CO. DUBLIN: JOHN ROBERTSON AND CO.
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1864

MURRAY AND GIBB, PRINTERS, EDINBURGH.

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THE GOSPEL ACCORDING TO MARK; OR, THE REPRESENTATION OF THE LIFE OF JESUS CHRIST SYMBOLIZED BY THE LION.

SECTION VI.

THE DECISIVE PUBLIC CONFLICT OF CHRIST WITH THE PHARISEES OF GALILEE.

(Chap. iii. 20–35.)

THE Lord had resolved upon the selection of the Twelve, in order thereby to moderate the excessive concourse of the people to Himself. How necessary this measure had become, was now especially shown, when He returned from the mountain solitude to His dwelling in Capernaum.

The multitude immediately assembled anew, and in such numbers, that they were not able to move for the crowd—not even so much as to eat bread. Whilst, however, the enthusiasm in His favour was excited to the utmost, the enmity of His Galilean opposers manifested itself, on the other hand, with a blasphemous daring which occasioned a decisive spiritual collision.

The formidable character of this conflict is manifest from the fact, that about this time His friends went out to lay hold on Him, saying, He is beside himself.

The occasion which led to this issue was as follows.[1] Cer-

[1] Although the Evangelist makes the declaration of the scribes to follow this declaration of the friends of Jesus, the former nevertheless preceded in point of time. It serves to explain the other. In like manner as (chap. vi. 17, etc.) the beheading of John the Baptist is mentioned in order to explain the words spoken by Herod regarding Jesus, vers. 14–16.

tain scribes had come down from Jerûsalem. These now publicly pronounced, as their judgment concerning the Lord: 'He hath Beelzebub (he is possessed of him), and by the power of this prince of the devils casteth he out devils.' But He called them together, and spake to them in parables: 'How can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. Thus, also, if Satan rise up against himself, and be divided against himself, he cannot stand, but there is an end of him!'

He had thus shown that He could not destroy the kingdom of Satan by a satanic power. But that His power also was not merely human, but the power of God Himself, He now proceeded to prove.

'No man,' He said, 'can enter into a strong man's house and spoil his goods, except he first bind the strong man. Then may he spoil his house.' In this parable Christ appeared as the stronger, who had forced His way into the spiritual kingdom of Satan, and, having laid him in chains by His superior spiritual might, now rescued from his grasp his instruments (the possessed).

Thereupon followed the warning, 'Verily I say unto you, All sins shall be forgiven unto the sons of men, even blasphemies themselves, of what sort soever they may be. But he that speaketh blasphemy against the Holy Ghost hath no forgiveness for ever, but hath incurred the penalty of eternal damnation.' This He said, because they had said, 'He hath an unclean spirit.'

This was the attitude in which He stood towards the Pharisees and the highly-respected scribes from Jerusalem, at the moment when His mother and His brethren came, and, standing without, sent unto Him to call Him. We have thus also, at the same time, the explanation, why they (with well-meant intention) might seek to lay hold on Him (see above, vol. iii. p. 183). From this intention of His friends the answer of the Lord becomes also quite intelligible. The multitude sat round about Him in a circle, when it was announced to Him, 'Behold, thy mother and thy brethren without seek thee.' The Lord returned them for answer, 'Who is My mother or My brethren?' And looking round on those who sat about Him, He said, 'Be-

hold My mother and My brethren! For whosoever shall do the will of God, the same is My brother, and is to Me a sister and mother.'

So little thus could the Lord be intimidated by the terrible fact, that the respected leaders of the people—their theologians, jurists, and hierarchs—began publicly to declare that He stood in league with devils; nay, that He was possessed of the prince of the devils, and by his authority performed works of satanic jugglery. He could calmly give His opposers to understand that He was animated by the Holy Ghost, that is, by the Spirit of God in His highest form of manifestation; and that they were in danger of blaspheming this Spirit in the most heinous manner. And when even His friends, in this the hour of intensest discord in His life, were in danger, along with His powerful enemies, of being offended in Him, and of becoming unlike to the true spiritual image of His family, He could placidly point to the great spiritual family, which for His refreshment was provided Him by the Father in His chosen people.

NOTE.

This section, according to its chronological arrangement, follows on the healing of the man with a withered hand; belongs thus to a later period.

SECTION VII.

THE RESERVE OF CHRIST AS SHOWN IN THE USE OF PARABLES.

(Chap. iv. 1–34.)

A second time did the Lord withdraw Himself, on account of the hostility of His opposers, to the sea. And now also He was again followed by a large body of adherents, who had not allowed themselves to be alienated from Him by the blasphemies of the ruling hierarchs; so that He was again obliged to enter into a ship, in order, 'sitting on the water,' to teach the people on the sea-shore. The blasphemous spirit, however, which He had already encountered publicly, now compelled Him, in His

public discourses to the people, to guard the truth which He taught by enveloping it in parables.

In this form especially He communicated to the people the doctrine of the establishment and spread of the kingdom of heaven. Three of these parables give a graphic representation of the development of this kingdom in its fundamental features.

'Hearken,' He said: 'Behold, there went out a sower to sow. And as he sowed, it came to pass (in the way proper to it). Some fell by the wayside, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth. But when the sun was up, it was scorched;[1] and because it had no root, it withered away. And again some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. But some fell on good ground, and did yield fruit, that sprang up and filled: some of it brought forth thirty, and some sixty, and some an hundred-fold.' To this the Lord added, 'He that hath ears to hear, let him hear.'

After the Lord had thus delivered the first parable to the disciples, as likewise to the people, it became necessary to instruct the former regarding the nature and the object of parables generally. This also took place without delay, in a conversation which has immediate reference to the first parable, but applies at the same time to all that followed.

When, therefore, He was again alone, His trusted attendants, along with His disciples, asked Him concerning the meaning of the parable. And He said unto them: 'Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are imparted in parables, that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.' Judgment, that is, cannot stand suddenly still in the midst of its course, but must proceed in its career, even to its completion; which no doubt has again reference to deliverance. It is this judgment which to the blind turns all the discourses of Jesus into dark parables;

[1] The translation, 'it decayed,' gives a false meaning. The *καυματίζεσθαι* is experienced by all plants under the burning heat of the sun, and they suffer from it, yet without decaying. In the case of those, however, which have no proper root, it comes to the *ξηραίνεσθαι*.

whilst His disciples, even in the parables themselves, should discern at once the true and proper words of God. Hence the following warning to the disciples: 'Know ye not (already) this parable? how then will ye know all parables? The sower soweth the word. These are they by the wayside (the border of the path), where the word is sown. When they have heard (only with the outward ear have once heard), Satan cometh immediately and taketh away the word that was sown in their hearts (on the ground of their heart). And in like manner these are they which are sown on stony ground, who, so soon as they have heard the word (have just first heard it), immediately receive it with gladness (as if it had no difficulties, nothing burdensome, no barb for them); but they have no root in their own inward life, and are dependent on the times (serving the spirit of the times). When thus affliction or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns: such as have *heard* the word (heard, and at first also, as earnest hearers, have kept it);[1] and the cares of this world, and the deceitfulness of riches, and the lusts of other things (this and the other thing), entering in, choke the word, and it becometh unfruitful (in the bearing of fruit pines away). But these are they which are sown on good ground: such as *hear the word* (ever anew), and receive it, and bring forth fruit, some thirty, some sixty, and some an hundredfold.'

There are thus three different hindrances which the heavenly sower finds in three different sorts of ground—the different sorts of unsusceptibility, or of insufficient susceptibility. In the first case, the seed does not even spring up; in the second, it does not attain to a strong formation of roots; in the third, it does not attain to fruit. Manifestly a gradation. But the good ground compensates the sower richly: here he obtains a truly miraculous harvest, with a definite succession of degrees in the fulness of blessing.

On this the Lord further laid down two principles in reference to the object of parables, both of them expressed in para-

[1] The reading ἀκούσαντες (Οἵ τὸν λόγον ἀκούσαντες) is here recommended not only by respectable codices, but also by the emphatic manner with which Mark modulates the ἀκούειν in the different cases.

[2] Οἵτινες ἀκούουσι τὸν λόγον.

bolic form. The first was intended to make the disciples clearly apprehend the positive end of parables—veiling, to unveil the truth; the other the negative side, according to which, unfolding the truth, they should conceal it.

The first was as follows: 'Is a candle brought to be put under a bushel, or under a bench (bed)? Is it not brought to be set on a candlestick? For nothing is, even in general, hidden, but that it should be made manifest; and nothing has been concealed, but just that it should come fully abroad into the light.' More strongly could not the Lord have expressed the positive end of parables, in veiling to unveil the truth. His parables appeared indeed, at the first glance, to be like the bushel or the bed, as these might be used in the East to shade the light. But they were still in reality to be compared to the candlestick, on which the candle of truth was placed. And if they meanwhile concealed the truth from the unsusceptible, this had only for its object, that the truth thus concealed from the world should all the more brightly be revealed.

This explanation was supplemented by the second principle. 'Take heed,' said the Lord, 'what ye hear! With what measure ye mete, it shall be measured to you again; and unto you that hear (truly hear) more shall be added. For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.' In these words the Lord gave expression to the fact, that the knowledge of truth is the portion only of those who are susceptible. When the hearer measures out nothing to the preacher, nothing also shall be measured out to him in return. But to him who *truly hears* shall be given not only according to the measure of his susceptibility, but much more abundantly. He therefore who already has, to him the parables give more; but he who has not, from him they even take that which he has, they serve entirely to conceal the truth from his profane gaze.

Hereupon the Lord added a second parable: 'So is the kingdom of God, as if a man should cast seed into the ground, and lay himself down to sleep, and again rise up with the alternation of night and day, and meanwhile the seed should spring and grow up without his knowing it. For the earth bringeth forth fruit of itself (by its own productive power); first the blade, then the ear, after that the full corn in the ear. But when the

fruit invites to harvest, immediately he putteth in the sickle, because the harvest is come.'

Then once more He spoke: 'Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard-seed. When it is sown in the earth, it is less than all the seeds that are upon the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it.'

The first parable shows us the establishment of the kingdom of God in the *pre-eminent difficulties* which attend the laying of its foundations; the second, in its *sure and natural* development; the third, in its *wonderful and glorious* completion.

In these and many such parables spake He the word unto them, as they were able to understand it. But without a parable spake He nothing unto them. And to His disciples he further expounded all in a special manner.

NOTES.

1. One recognises here, apart from less prominent features, the peculiarity of Mark, in the living conceptions he forms of the whole. The three parables (of which the second, with its fresh delineation, belongs to him alone) represent the kingdom of God, in the three chief stages of its development. The whole development stands like an organism full of life before His spirit.

2. Probably these three parables formed originally a single connected discourse. They formed the first discourse of this kind. It preceded, however, the great conflict with the Galilean Pharisees, which Mark has already narrated.

SECTION VIII.

THE ENHANCED MANIFESTATION OF THE GLORY OF CHRIST BY MIGHTY MIRACLES, IN WHICH HE REVEALS HIS DOMINION OVER THE POWERS OF NATURE, THE KINGDOM OF SPIRITS, THE DOMAIN OF THE MOST CONCEALED SUFFERINGS, AND OVER THE POWER OF DEATH ITSELF.

(Chap. iv. 35–v.)

The power of Christ had thus even already to contend with a great and resolute opposition amongst His people. It was repelled by a large sphere of unsusceptibility, and permitted itself to be repelled by this, because it was a holy power, which would not break through all resistance as mere omnipotence, but, with the delicate unobtrusiveness of the Holy Spirit, in the presence of a spirit of wanton malice or outrage, withdrew within itself. But the more it was thus repelled by the hierarchical sphere, the more powerfully did it manifest itself in the circle of susceptible souls. We see therefore why, just at the present juncture, an enhanced display of His glory should take place. He discovers Himself in a series of mighty wonders, as Lord over the tempestuous kingdom of nature, over the dark domain of spirits, over the calm world of secret suffering, and over the deep valley of death.

That day also on which He had discoursed to the people the great parables, when the shades of evening had already begun to descend, was His day's work not yet at an end. Calling His disciples to Him, He said, 'Let us pass over to the other side.' They therefore dismissed the multitude, and took Him even as He was in the ship (without further arrangements of any kind having been made), only that several other little ships served for an escort. And now there arose a great storm of wind, and the waves beat into the ship, so that it was already full of water. But the Lord was in the hinder part of the ship, and, reclining on a pillow, was asleep. And they awake Him, and say unto Him, 'Master, carest Thou not that we perish?' And He arose and rebuked the wind, and said unto the sea, 'Peace, be still!' And the wind ceased, and there was a

great calm. And He said unto them, 'Why are ye so fearful? Is it then, indeed, that ye have no faith?' And they feared exceedingly, and said one to another, 'Who then is this, that even the wind and the sea obey Him?'

Christ stood before them as the Prince of the kingdom of nature—as the Ruler of its powers, the Subduer of its storms, whose untamed violence often threatens the kingdom of God with destruction—as the Restorer of the peace of paradise.

Thus they came to the opposite coast, into the country of the Gadarenes. And so soon as He was come out of the ship, there ran to meet Him out of the tombs a man who was possessed of an unclean spirit. It was no ordinary demoniac; he had his dwelling among the tombs. And no man could bind him, no, not with chains. For often already he had been bound hand and foot with chains (manacles) and fetters, and the chains had been plucked asunder by him, and the fetters broken in pieces; and no man could tame him. And always, night and day, he dwelt in the tombs (of the rocks), and in the mountains, crying and cutting himself with stones. But when he saw Jesus afar off, he ran and fell down before Him, and cried with a loud voice, 'What have I to do with Thee, Jesus, Thou Son of the most high God? I adjure Thee by God, that Thou torment me not.' For Jesus spake unto him (had said to him), 'Come out of the man, thou unclean spirit.' And now He asked him, 'What is thy name?' And he answered, saying, 'My name is Legion; for we are many.' But after uttering the proud, defiant word, he began (probably in manifold fawning tones) to beseech Him, with many words, that He would not send them away out of that country. Now there was there on the declivity of the mountain a great herd of swine feeding. And all the devils besought Him (without doubt in a mixture of variously sounding voices), 'Send us into the swine, that we may enter into them.' And forthwith Jesus gave them leave. And as soon as the unclean spirits went out, they entered into the swine (one could see how the swine, during the paroxysm in which the demonaic was delivered, gradually fell into a state of commotion); and the herd rushed tumultuously down the steep descent of the mountain into the sea. There were of them about two thousand, which were thus choked in the sea. And the swine-herds fled, and told it in the city and in the country.

And the people rose up, to see what had happened. And they came to Jesus, and saw him that was possessed with the devil, how he (calmly) sat there, clothed, and in his right mind, the same who had had the legion (in him). This sight filled them with fear. And those who had been the witnesses of it told them how it befell to him that was possessed with the devil, and also what had happened to the swine. And now could those men begin (dare) to ask Him that He would depart out of their coasts. And when He was come into the ship (at once responding to their petition), he that had been possessed with the devil prayed Him that he might remain with Him. Howbeit Jesus suffered him not; but said unto him, 'Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.' And he departed, and began to publish in the territory of the ten cities how great things Jesus had done for him, so that all men were filled with astonishment.

Thus, even in those dark regions, in which they had deprecated a visit from Him, Christ was proclaimed as the royal Ruler over the kingdom of demons, as the all-powerful Subduer of the demoniacally possessed, as the terror of the demons themselves, and as the Deliverer of the souls bound and tormented by them.

And now, when Jesus returned again in the ship to the nearer shore, He was received by a great multitude of people, with whom He still lingered on the sea-shore. And, behold, there came one of the rulers of the synagogue,—a man thus of eminence in *that* party, which everywhere showed enmity towards Him,—Jairus by name; and when he saw Him, he threw himself down at His feet, and with the most urgent expressions besought Him, 'My little daughter lieth at the point of death: come and lay Thy hands on her, that she may be healed, and live.' Jesus went with him, a great multitude of people following, so that they thronged Him. And a woman, which had an issue of blood twelve years, and had suffered much of many physicians, and had spent thereby all her substance, without deriving any benefit, nay, rather grew ever worse, this woman—so entirely discouraged by all previous experiences—when she had heard of Jesus, came in the press behind, and touched His garment. For she said, If I may

touch but His clothes, I shall be whole! And straightway the fountain of her blood was dried up (the issue, which burst forth as from a fountain of the blood, entirely ceased, as when a fountain is dried up); and she felt at once in her body that she was healed of her plague. And Jesus, who was immediately conscious in Himself of the power already going out of Him (so that both the going out of the power and the consciousness of it concurred, with the suddenness of lightning, in the same instant of time), turned Himself about in the press, and said, 'Who touched My clothes?' His disciples remarked to Him, 'Thou seest that the multitude throng Thee, and Thou sayest, Who hath touched Me?' And He looked round about to see her that had done this thing. But the woman came full of fear and trembling—for she well knew what had happened to her—and fell down before Him, and told Him all the truth. And he said, 'Daughter, thy faith hath made thee whole. Go in peace, and be whole of thy plague.' He had not yet finished speaking these words, when there came people from the house of the ruler of the synagogue, and announced, 'Thy daughter is dead: why troublest thou the Master further?' As soon as Jesus had heard this word, He said to the ruler of the synagogue, 'Be not afraid—only believe.' And He suffered no one (of the disciples) to follow Him, save Peter, and James, and John the brother of James. He thus formed in the disciples who remained behind, a natural dam against the swelling tide of the people surging behind Him. He now comes to the house of the ruler of the synagogue, and sees (already before the door) the tumult, and them that wept and made great lamentations for the dead. And when He was come in, He saith unto them, 'Why make ye this ado, and weep? the damsel is not dead, but sleepeth.' And they laughed Him to scorn. And when He had put them all out, He taketh the father and the mother of the damsel, and His attendants, and entereth into the chamber where the damsel lay. And taking the damsel by the hand, He saith unto her, 'Talitha cumi!' which is, being interpreted, Damsel, I say unto thee, Arise! And straightway the damsel arose, and walked about; for she was already twelve years old. And He charged them straitly that no man should know these proceedings; and then commanded that something should be given her to eat.

The life-like concatenation of the two last miracles serves to bring out each in its full significancy.

Jesus is about to hasten to the bed of a dying child, and on His way, in the throng, He feels behind His back the pulling of His garment by a poor woman in need of help. He renders help at once silently in spirit, and then helps her also publicly to confess the truth, and lovingly lingers for this end, although it is the moment in which the child, whom He goes to heal, dies, or is just dead. Thus He reveals the calm freedom of His soul in the midst of the greatest excitement.

He thus here becomes manifest, in the first place, as Prince in the kingdom of secret suffering, of deep silent sighs, of mute sorrow, and as the Saviour of all in this domain who turn to Him for deliverance, helping them in deepest silence amidst the tumult of the world, until they are enabled publicly before the world to confess their trouble and their Deliverer, and to glorify Him with their praises. Thus, even in His flesh, He appears as the impalpable ghostly archangel, who has a listening ear for all the sighs of the most timid, refined, and deep-seated sorrow, and imparts His aid with a heavenly tenderness of disposition.

Nevertheless He does not allow Himself, through the homage of a soul which has experienced His help, or by the admiration of the people, to be detained from hastening to the bed of death. He removes to a distance the wild, faithless wailings of the mourners, establishes a holy silence of spiritual concentration and prayer around the body of the dead, and then recalls her to life. This last miracle is the greatest: it glorifies Him as Lord over the domain of death, as the Prince of the resurrection.

NOTE.

The descriptions, especially of the stilling of the tempest, and of the healing of the demoniac of Gadara, have many pictorial features peculiar to Mark. He tells us that the daughter of Jairus lay at the point of death when the latter left the house. Of the sufferings of the woman who had an issue of blood, he gives the fullest account. According to his delineation, her suffering was to be compared to a flowing fountain of blood. The wailings of the mourners were in his eyes a noise, a tumult. He alone has preserved the original summons by which the damsel was restored to life—Talitha cumi.

SECTION IX.

THE RESTRAINT LAID ON THE POWER OF CHRIST IN HIS NATIVE CITY OF NAZARETH, AND HIS KINGLY DOINGS AMONGST THE PEOPLE OF ALL GALILEE.

(Chap. vi.)

By such acts of Christ, it became manifest that all things were possible to Him. But we have already remarked, that His divine power subjected itself to a condition or limitation, at one time imparting and announcing, at another withdrawing and concealing itself, according to the measure of human susceptibility; for it discovered itself as the omnipotence of *love*, as the administration of the *Holy Spirit*, which animated Him.

This free, self-conditioned limitation of the power of Christ manifested itself, in an important occurrence, on the occasion of His visiting His native city, accompanied by His disciples. Here also He went on the Sabbath-day into the synagogue; and when He opened His mouth to teach, many who heard Him were greatly astonished, and said, 'From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are (can be) wrought by his hands? Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Judah and Simon? and are not his sisters here with us?'[1] Thus they were offended at Him. But Jesus said unto them, 'A prophet has nowhere so little honour as in his own country, and among his own kin, and in his own house.' And He could not do there a single mighty work, save that He laid His hands on a few sick folk and healed them. And He Himself could not but marvel because of their unbelief.

It is worthy of remark, that it is Mark who so strongly

[1] According to Weisse, i. p. 504, this passage is inconsistent with the supposition of the extraordinary events which preceded and attended the birth of the Saviour. In this assertion, many things have been overlooked. (1.) The difference between Bethlehem and Nazareth. (2.) The difference between the announcement of the conception, and the announcement of the birth of Christ. (3.) The difference between the believers who surrounded the new-born Saviour, and the unbelievers who surrounded the prophet of thirty years.

brings out this fact,—he, who had so strong a feeling of the lion-courage and power of the Lord in His miraculous works,—and especially that he mentions it just here, after he has described a series of His greatest deeds. More emphatically could he not invite us to recognise the holy limitation and free self-conditioning of the power of Christ.

But the same Christ who felt Himself so restrained in His native city that He could not perform there even one of His greater works, who thus in Nazareth was held in the lowest esteem, ruled nevertheless in Galilee more and more with a power of the Spirit, which adorned Him with a heavenly and regal splendour, and made Him appear as the spiritual, true Prince of the people, over against their political prince, Herod.

With undiminished courage He left Nazareth, and journeyed through the villages all around, and taught. And He called unto Him the Twelve for their first mission. He began to send them forth by two and two, and gave them power over unclean spirits. He commanded them that they should take nothing for their journey, save a staff only—no scrip, no bread, no money in their girdle; on the feet only sandals (not heavy travelling shoes); also they should not put on two coats.[1] To these instructions He added the following: Into whatsoever house ye enter, there abide till ye depart from that place. And whosoever shall not receive you nor hear you, depart thence, and shake off the dust under your feet, for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city. And the disciples went, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them (comp. Jas. v. 14).

A report of these great works of Jesus was brought even to king Herod (for His name was now spread abroad over the land).

[1] Regarding the relation of this passage to the synoptists, comp. vol. iii. p. 63. Gfrörer remarks here (*die h. Sage* ii. 148): 'The expression ἀλλ' ὑποδεδεμένους σανδάλια is manifestly a milder interpretation of the expression μηδὲ ὑποδήματα in Matthew. The same holds good of the following words: καὶ μὴ ἐνδύσησθε δύο χιτῶνας (Luke ix. 3), which modify and soften the order, μήτε ἀνὰ δύο χιτῶνας ἔχειν; and it is also so in reference to the instruction concerning the staff.' In this, perhaps, there is so much of truth, that Mark corrects the misunderstandings which were arising, through a too literal interpretation of the original expressions.

He gave as his judgment concerning him: John the Baptist is risen from the dead; and therefore miraculous powers do show themselves in him (which formerly he did not exhibit). He seemed to have been led to this declaration by the expression of similar judgments by others concerning the Lord. Some said, It is Elias. Others said, He is a prophet, or as one of the prophets. But Herod said, It is John, whom I beheaded: he is risen from the dead.

We learn here first the beheading of John the Baptist, quite incidentally. A retrospective account of that event is due in this place.

Herod, namely, had sent forth messengers, and laid hold upon John, and had cast him, bound, into prison, for the sake of Herodias, the wife of his brother Philip, whom he had married. For John had said unto Herod, It is not lawful for thee to have thy brother's wife. Therefore Herodias had a quarrel against him, and sought to have him put to death; but she could not attain her object. For Herod feared John, knowing that he was a just and holy man, and saved him. And he did many things after hearing him (as if he intended to obey him); and it was to him (at least) a pleasure to hear him.[1] But there came (for John's enemy) an opportune occasion, viz., the birth-day of Herod, on which he made a supper to his lords, high captains, and chief officials in Galilee. When now, at this feast, Herodias' own daughter came in, and danced, with the applause of Herod and his guests, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he confirmed this promise to her with an oath. Whatsoever thou shalt ask of me I will give it thee, even to the half of my kingdom. And she went forth, and said unto her mother, 'What shall I ask?' And she said, 'The head of John the Baptist.' And straightway she came in with haste unto the king, and presented to him the request: 'I will that thou give me immediately in a charger the head of John the Baptist.' The king was exceedingly sorry; yet for his oath's sake, and for their sakes who sat with him, he would not reject her. And forthwith the king sent an executioner, and commanded his head to be brought. And he went and beheaded him in the prison, and brought his head in a charger,

[1] Concerning the difficulties of this passage, *vid.* Hitzig, p. 22, where the reading of the Codex of St Gall, which leaves out ἐποίει καὶ, is approved of.

and gave it to the damsel, and the damsel gave it to her mother. When the disciples of the Baptist heard of it, they went, took up his corpse, and laid it in a tomb.

This occurrence had thus taken place a short time previous to that when Herod heard of the mighty works of Jesus, and declared Him to be the Baptist again risen from the dead.

Meanwhile the disciples of Jesus returned from their mission, and gave the Lord an account of all that they had done and taught. And He said unto them, 'Come ye with Me apart into a desert place, and rest a while.' For the multitude of those who were coming and going was great, and they had no leisure so much as to eat. And they departed into a desert place by ship, privately.

Many of the people, however, saw them depart, and knew Him, and ran afoot out of all the cities (by land) to that region (whither they had seen them take ship), and even outwent them, and thus met them on the other side. It was too difficult for Him long to remain in solitude. He came out (from His retirement); and when He saw the great multitude of people, He was moved with compassion toward them, for they were as sheep having no shepherd (although Herod, with his princely title, occupied a shepherd's place); and He began to teach them in a long discourse. And as the day was now far spent, His disciples came to Him and said, 'This is a desert place, and the hour is now late: send them away, that they may go into the country round about, and into the villages, and buy themselves bread; for they have nothing to eat.' But He answered them, 'Give ye them to eat.' They say unto Him, 'Shall we then go and buy two hundred pennyworth of bread, and give them to eat' (see John vi. 7)? He saith unto them, 'How many loaves have ye? Go and see.' They inquired, and brought back word,—'Five, and two fishes.' And He commanded them to make all sit down by companies upon the green grass; and they sat down in ranks, by hundreds and by fifties. And He took the five loaves and the two fishes, looked up to heaven, gave thanks, brake the loaves, and gave them to His disciples to set before them; and the two fishes He divided among them all. And they did all eat, and were filled. And they took up the fragments twelve baskets full, (in which) also (was that which remained) of the fishes. And they that did eat of the

loaves were about five thousand men. And straightway He constrained the disciples to get into the ship, and to go before to the opposite coast, towards Bethsaida, while He sent away the people. And when He had dismissed them (the people) with a parting word, He departed into a mountain to pray.

When even was come, the ship was in the midst of the sea; but He was still on the land alone. And He saw them toiling with the oars, for the wind was contrary. And about the fourth watch of the night He came unto them, walking on the sea, and He would have passed by them. But when they saw Him walking upon the sea, they supposed it had been a spirit, and cried out aloud. For they all saw Him, and were seized with terror. But immediately He talked with them, and said, 'Be of good cheer: it is I: be not afraid!' And He went up unto them into the ship; and now also the wind ceased. And they were sore amazed in themselves beyond measure, and wondered. For their understanding was not opened concerning the loaves, because their heart was hardened. Their passage across brought them to the land of Gennesaret, and here they drew to the shore. And when they were come out of the ship, straightway the people knew Him, and ran through the whole region around, and began to carry about in beds those that were sick (always following Him) to the place where they heard He was. And wherever He now entered into towns, or cities, or villages, they laid the sick in the market-places, and besought Him that they might touch, if it were but the border of His garment; and as many as touched Him were made whole.

Thus the kingly spiritual glory with which Christ ruled amongst the Galilean people, in contrast to the sensual feasting of King Herod, which had for its result the murder of the greatest of prophets, displayed itself in a series of manifestations. First in this, that He sent twelve messengers through the land, all of them to announce the coming of His kingdom; and that He furnished them with powers to heal, which filled the land with His blessings, and spread abroad the fame of His name. Then also in this, that His labours should excite the conscience of a prince such as Herod was, and occasion in him strange thoughts and speculations; that He already, in a spiritual sense, has raised from the dead the murdered Baptist, John, and

brought him to honour. Farther, we see how He, as the true Shepherd of this scattered people, who have no shepherd besides, gladly sacrifices on their behalf even the hours of refreshment, and feeds them by thousands in the desert. But He also, who in the wilderness keeps open table for the poor with divine miraculous power, is at the same time the Deliverer of the distressed on the sea, in regal might walking over the rebellious waves, and bringing them His peace. Then again He wanders through the towns, cities, and villages, as the Saviour of all the sick and necessitous; and after Him a moving infirmary of needy sufferers is carried, in order to spread themselves out before Him at the different stations of His journey, and by His miraculous hand be turned into a new people, of living witnesses of His love and might. Thus does He rule among the people, and in the desert, by land and by water.

But glorious as is the kingly power with which He rules, even so holy is it also, and so unearthly. This is shown not only by His marvelling at the unbelief of the people of Nazareth, and His silent withdrawal in the face of it; not only by the spirit-like haste with which He passes by the court of Herod, and the stillness with which He prepares for the refreshment of the poor a great feast in the desert, on the other side of the sea; not only by the exalted wisdom with which He withdraws Himself from the worldly homage of this people; but also by the humility with which, towards the end of the voyage, He enters into the ship, and lands like one returned after a safe passage, although He has strode the greatest part of the voyage across the waves; finally, by the angelic elevation of character with which He everywhere quickly withdraws from those who come with thanks, in order to turn to others who are still in need of help.

NOTES.

1. The Evangelist seems to narrate the visit of Jesus to His native city in this place, because it obtains its entire and full significance only in connection with the greatest displays of His miraculous power. The first mission of the Twelve he has likewise separated from their formal calling, no doubt on grounds of historical composition. It must serve in this place to illustrate the fact, that John heard of the great works of

Christ. That Mark equally with Matthew gives the history of the beheading of the Baptist retrospectively, is evident.

2. Peculiarities of Mark: Jesus ὁ τέκτων, ver. 3; the strong expression, ver. 5; the marvelling of Jesus, ver. 6; the sending of the disciples *by twos*, ver. 7; the anointing of the sick with oil, ver. 13; the inclination of Herod towards the Baptist, ver. 20; the σπεκουλάτωρ, ver. 27; the pictorial arrangement of the guests of Jesus, vers. 39, 40; the remark concerning the hardened heart of the disciples, ver. 52; the description of the excitement of the people on the landing of Jesus, vers. 53 et seq., and various strongly marked individual features.

SECTION X.

THE DIRECT HOSTILITY TO JESUS EXHIBITED BY THE SCRIBES FROM JERUSALEM, AND HIS PUBLIC DECLARATION AGAINST THEIR TRADITIONS. HIS JOURNEYS BEYOND THE LAND THROUGH THE HEATHEN BORDER COUNTRY OF PHŒNICIA, AND THROUGH THE PREDOMINANTLY HEATHEN REGIONS OF DECAPOLIS.

(Chap. vii.–viii. 9.)

We have already become acquainted with the glory of Christ, on the one side as a divine power, with which He subdues all powers, conquers all enemies; on the other side as a holy sensitive reserve, with which He turns away from unbelief, withdraws from unsusceptibility, in order to return ever anew to impressible hearts, even should He have to avoid the first of these in the stately robes of Israelitish holiness, in the rulers of the holy city, and should He have to seek for the latter amidst the most impoverished nakedness of heathen piety, in the darkest regions of the heathen world.

This power, and this sensitive reserve, were manifested by the Lord in their living unity towards the scribes from Jerusalem, who, with sanctimonious zeal for tradition, publicly sought to brand Him as a sinner. He revealed His divine power by laying bare their hypocrisy and irreligion in the maintenance of their traditions, by asserting the freedom of true Israelitish worship, and by making His first and only journey into the border lands

of the heathen world. His sensitive reserve revealed itself by seeking refreshment from the offensive atmosphere of their hypocritical spirit beyond the promised land, within the Gentile territory.

On the renewal of His labours in Galilee, there soon assembled around Him a group of Pharisees, strengthened by certain scribes, who had come (been deputed) from Jerusalem. And when these saw some of His disciples eat bread with profane (in pharisaic-Levitical sense unhallowed) hands (seizing hold of a new case, for which, by previous incidents, they had been already prepared), they found fault. For the Pharisees and all the Jews, remarks the Evangelist, eat not without first with the fist[1] washing their hands; and so hold they the tradition of the elders. Also, from the market, they eat nothing, if it be not first washed in a religious sense. And many other things there be, which they have received to observe, as holy washings (or pharisaical baptisms[2]) of cups and jugs, of pots and of table-benches (so that thus all is washed—the persons who partake, the food, and all the utensils, even down to the benches). Then —after they had expressed their displeasure—the Pharisees and scribes—the whole order generally, as it was there numerously represented—asked the Lord: 'Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?' He gave them for answer: 'Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth Me with their lips, but their heart is far from Me; and in vain do they worship Me, teaching (for) doctrines, the commandments (and requirements) of men (without divine and objective warrant). For, laying aside the commandment of God, thus hold ye the tradition of men. Ye perform baptisms on jugs and cups, and many other such like things ye do.' He added still further: 'Full well ye despise the commandment of God, that ye may maintain your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father or mother, Corban—that is to say, a temple-

[1] Regarding the expression πυγμῇ, see above, vol. iii. 206. Comp. Hottinger, *Hist. eccl.* p. 8.

[2] One may form a nearer conception of this by the analogy of the baptism of bells.

gift (is that), by which thou mightest be benefited by me— — (and so forth).[1] Thus ye suffer him (the man) no more to do aught for his father or his mother, and make the word of God of none effect through your *tradition*, which ye yourselves practise (invent, which is not truly an ancient original tradition from the beginnings of the theocracy); and many such like things ye do.' Then calling all the people together unto Him, He said unto them, 'Hearken unto Me every one of you, and understand. There is nothing without a man, that enters into him, which can defile him; but in those things which come out of the man, consists that which defiles him. If any man hath ears to hear, let him hear.' And when He had retired from the people into the house, His disciples asked him concerning the meaning of this parable. And He saith unto them, 'Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him? For it entereth not into his heart, but into the belly, and goeth out into the draught, which purgeth the uncleanness of all meats;' so that, in this respect, not the religious washing, the baptism, but that outlet, accomplishes the last purification of food.[2] And, continued He further, 'That which cometh out of the man, that defileth the man. From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, overreachings (false charges or usuries), maliciousness, deceit, voluptuousness, an evil eye, blasphemy, pride, foolishness (madness). All these evil things come from within, and make the man unclean (profane).'

Thus had the Lord publicly disposed of the attacks of the hierarchical party, together with their chiefs from Jerusalem. He had rebuked their hypocrisy, condemned their system of traditions. Then had He withdrawn Himself from His opposers with indignation, after He had spoken to the people a pregnant word, in which the transformation of the Old Testament laws concerning meats into their New Testament significance was enclosed. On this, He arose forthwith, and departed into the regions of Tyre and Sidon. In the first instance, His object seemed to be refreshment—refreshment from the oppressive

[1] This sentence is a quotation intentionally broken off. See above, vol. iii. p. 207.

[2] See above, vol. iii. p. 211.

atmosphere of that incorrigible and hypocritical spirit of tradition. For He retired into a house, and would have no man know that He was there. But He could not remain concealed. A certain woman, whose daughter had an unclean spirit, heard of Him, and she came and fell at His feet. The woman was a Greek (heathen), a Syrophœnician by nation; and she besought Him, that He would cast forth the devil out of her daughter. But Jesus said unto her, 'Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.' And she answered and said unto Him, 'Yes, Lord; yet the dogs under the table eat of the children's crumbs.' And He said unto her, 'For this saying, go thy way; the devil is gone out of thy daughter.' And when she was come to her house, she found the devil gone out, and her daughter lying on the bed—probably exhausted by the last paroxysm, which had just taken place.

By this restoration of the daughter of a heathen woman on heathen ground, had the Lord already shown that the assertion of His spiritual freedom, over against the ordinances of the Pharisees, had entered on a new stage. But He made this further evident by the fact, that in now taking His departure from the Phœnician territory in order to return to the Galilean Sea, He passed through the midst of the regions of Decapolis (the territory of the ten cities), mostly inhabited by heathens. This sojourn in two different heathen territories, was doubtless designed especially to free His disciples from their prejudices against the calling of the heathen into the kingdom of God. In these regions there was brought unto Him one who was deaf, and had an impediment in his speech; and they besought Him to lay His hand upon him. The Lord took him aside from the multitude and put His fingers into his ears, and He spit, and touched his tongue (therewith). And, looking up to heaven, He sighed, and said, 'Ephphatha!' that is, Be opened! And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. Here also the heathen persons and objects around Him seem to have exercised an influence on the form and manner in which the Lord extended His help. He then charged them that they should tell no man. But the more He forbade, so much the more did they publish it. And the people were beyond measure astonished, and said, 'He hath

done all things well: he maketh the deaf to hear, and the dumb to speak.'

In those days, a very great multitude having assembled around Him, and having nothing to eat, the Lord felt Himself called upon a second time to provide the people with food. He called His disciples together, and said unto them, 'I have compassion on the multitude, for they have now been with Me three days, and have nothing to eat. And if I send them away fasting to their own homes, they will faint by the way;' for some of them had come from far. And His disciples answered Him, 'From whence could one satisfy these men with bread here in the wilderness?' And He asked them, 'How many loaves have ye?' And they said, 'Seven.' And He commanded the people to sit down on the ground. And He took the seven loaves, and gave thanks, and brake, and gave to His disciples to set before them; and they set them before the people. They had also a few small fishes. And when He had blessed them, He commanded to set these likewise before them. So they did eat and were filled; and they took up of the broken fragments that remained, seven baskets. And they that had eaten were about four thousand: and He sent them away.

This great feast of Christ formed a glorious termination to the sojourn which He had made in the heathen world, after repelling the reproach uttered by the Pharisees and scribes against His disciples for having eaten bread with unwashen hands. He had just returned again from heathen territory: nevertheless the people gladly set themselves in thousands at His table, and despised not the bread from His hands, and from the hands of His disciples. And these, His hands, which the hierarchs had pronounced to be unclean, were so holy, that they miraculously dispensed the richest blessing, and fed, with seven loaves and a few small fishes, about four thousand men.

NOTES.

1. Between the discussion of Jesus with the scribes from Jerusalem concerning the laws about meats, and the history of the first feeding of the multitude and what is therewith connected, belong several passages which the Evangelist had in part already communicated. On the other hand, the single incidents of this section correspond with the actual chronological order.

2. Peculiar to the Evangelist is the exact description here given of the Jewish washings, and the reference of Christ to them. The ordinance of the Pharisees which invalidated the fifth commandment, he has most literally stated, together with the term of designation, Korban. His list of the evil things which proceed out of the heart is the most complete. He informs us that Jesus desired to remain alone in a house on the Phœnician territory. His description of the Canaanitish woman is the most exact. He has also the clause concerning the receptacle of the remains of the food as a place of purification. On the other hand, he leaves out the intercession of the disciples in behalf of the Canaanitish woman, and the declaration of Christ, I am sent only to the lost sheep of the house of Israel. To him alone belongs the notice, that Jesus returned through the midst of Decapolis. He alone also narrates the cure of the deaf man having an impediment in his speech, which Jesus performed in returning from His great pilgrimage.

SECTION XI.

JESUS IS CONSTRAINED TO LEAVE GALILEE BY THE GALILEAN PHARISEES. HIS RETURN OVER THE SEA, AND THE DISTINCT ANNOUNCEMENT OF HIS APPROACHING DEATH.

(Chap. viii. 10–ix. 29.)

On this occasion likewise, after the feeding of the multitude, Jesus hastened His departure. He entered into a ship, and came with His disciples into the parts of Dalmanutha. However, notwithstanding His landing at an uncommon and less known place, the Pharisees were again speedily at hand. They came forth to meet Him, and began to question with Him; and tempting Him, they sought of Him a sign from heaven.

When they met Him with this categorical demand, He sighed deeply in His spirit, and said, 'Why doth this generation seek after a sign? Verily I say unto you, If a sign should be given this generation — — '[1](impossible!) And He left them, entered again into the ship, and departed to the other side.

[1] The Hebrew formula of an oath.

Thus was His deep sigh interpreted. In Galilee He could remain no longer. By their sudden departure, the disciples had forgotten to take bread with them, and they had no more than one loaf in the ship. And just then Jesus charged them with earnest exhortation, 'Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.' And they reasoned among themselves what this could mean, and thought at length they had found the reason: 'It is because we have no bread.' But when Jesus knew it, He said unto them, 'Why reason ye, because ye have no bread? Perceive ye not yet, nor understand? Have ye your heart yet hardened? Have ye eyes, and see not? Have ye ears, and hear not? And do ye not remember? When I brake the five loaves among five thousand, how many baskets[1] full of fragments took ye up?' They said unto Him, 'Twelve.' 'And when I brake the seven among four thousand, how many baskets[2] full of fragments took ye there up?' They said, 'Seven.' This was followed by the further question, 'How is it, then, that ye do not understand (apprehend in the living connection of the Spirit)?'

And He came to Bethsaida (eastwards, on the other side of the sea). Here they brought a blind man unto Him, and besought Him to touch him. And He took the blind man by the hand, and led him out of the town. And when he had spit on his eyes, and put His hands upon him, He asked him if he saw ought. And he looked up and said, 'I see men as trees walking'—the multitude of the people in the distance, whom they had left, appeared to him like a dark forest, only that the trees walked.—After this He put His hands again upon his eyes, and made him look up a second time; and he was restored, and saw everything from the distance clearly. And Jesus sent him away to his house, with the word, 'Go not (now) into the town, and tell it to no man in the town'—(perhaps later).

After this the Lord journeyed with His disciples into the villages around Cæsarea Philippi. And by the way He asked His disciples, 'Whom do men say that I am?' They answered, 'They say Thou art John the Baptist; but some say Thou art Elias; and others, One of the prophets.' And He said unto them, 'But whom say ye that I am?' Then answered Peter, and said,

[1] Πόσους κοφίνους πλήρεις.
[2] Πόσων σπυρίδων πληρώματα.

'Thou art the Christ.' And He charged them, that they should tell (this) to no man of Him.

Then began the Lord to teach His disciples, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed, and after three days rise again. With entire plainness He said to them this word. Then Peter took Him aside, and began (even) to rebuke Him. But He turned about (away from him), and looking on His disciples (who were near), He rebuked Peter, saying, 'Get thee behind me, Satan; for thou savourest not the things that be of God, but the things that be of men' (which these regard, in their opposition to God). On this He called together the multitude which followed Him, along with His disciples, and said unto them, 'Whosoever will follow after Me, let him deny himself, and take up his cross, and follow Me. For whosoever will save his life, shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what can a man give as a compensation for his soul (when he has once lost it)? Whosoever, then, shall be ashamed of Me and of My words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He cometh in the glory of the Father, with the holy angels. Verily I say unto you,' continued He further, 'There be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power.'

Six days later, Jesus took Peter, and James, and John, and led them up to a high mountain into the deepest solitude; and He was transfigured before them. His raiment became shining, exceeding white, as snow; such a white as no fuller on earth can make. And there appeared unto them Elias and Moses. And they talked with Jesus. And Peter, answering—that is, in the highest degree moved to mingle in the conversation—said to Jesus, 'Master, it is good for us to be here. Let us make three tabernacles: one for Thee, and one for Moses, and one for Elias.' But he wist not what he said; for they were sorely perturbed by fear (terror on account of the presence of spirits withdrawing them from the sphere of ordinary consciousness). And there was a cloud that overshadowed them; and a voice came out of the cloud: 'This is My beloved Son: hear Him.'

And suddenly, when they had looked round about, they saw no man any more, save Jesus only (standing) by them. And as they came down from the mountain, He charged them that they should tell no man what things they had seen till the Son of man were risen from the dead. And they kept that word fast among themselves, questioning one with another what the rising from the dead should mean. And they asked Him, saying, 'Say not the scribes that Elias must first come?'

This announcement of the coming of Elias seemed to them to be inconsistent with the thought of the death of the Messiah, for Elias executed the judgments of God on His enemies. Should he therefore go before the Messiah, this precedence did not appear to point to the way of suffering. Jesus answered, and told them, 'Elias truly cometh first, and restoreth all things.' He then referred them to the counter-statement, which excluded the thought which they had just indicated: 'How is it written of the Son of man, that He must suffer many things, and be set at nought? But I say unto you, Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.' (See above, vol. iii. p. 259.)

When He now returned to His other disciples, He saw a great multitude assembled about them, and scribes who contended (disputed) with them. And all the people, immediately on seeing Him, were greatly perplexed, because probably they were in a perverse temper of mind in reference to His disciples and in reference to Himself (see above, iii. 264); and they ran to meet Him, and saluted Him. He, on the other hand, turned straightway to the scribes with the question, 'Why contend ye with them?' On this, one from amongst the multitude began to speak, and said, 'Master, I have brought unto Thee my son, who hath a dumb spirit. And wheresoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth; and thus he (the sufferer) pineth away: and I spake to Thy disciples, that they should cast him out; and they could not.' To this Jesus replied, 'O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him to Me.' And they brought him to Him. So soon, however, as the spirit saw Him, he shook him, cast himself (with him) on the ground, rolled himself about, and foamed. Jesus allowed the demon, apparently, to have his will, and asked his father, 'How long is it

ago since this came unto him?' And he said, 'Of a child. And ofttimes it hath cast him into the fire, and into the water, to destroy him; but if Thou canst do anything, have compassion on us and help us.' Jesus said unto him, 'If thou only canst believe! all things are possible to him that believeth.' And straightway the father of the child cried out, with tears, 'Lord, I believe; help Thou mine unbelief.' When Jesus now saw that the people came running together (ever the more), He rebuked the foul spirit, saying unto him, 'Thou speechless and dumb (silent) spirit, I charge thee, come out of him, and enter no more into him.' And the spirit *cried out* (for the first time giving utterance to the voice), shook him sore, and came out of him. And he was as one dead; insomuch that many said, 'He is dead.' But Jesus took him by the hand, and lifted him up. And he arose (his independent life returned, so that he stood on his feet). And when He was come into the house, His disciples asked Him privately, 'Why could not we cast him out?' And He said unto them, 'This kind can come forth (be cast out) by nothing but by prayer and fasting.'

Thus Jesus vanquishes also the spirit of gloomy, taciturn reserve, of murmuring dejection and bitterness; or rather, which does not even grumble, but broods, resents, and chafes in sullen secrecy. He compels it to cry out, to give forth its loudest utterance; and thus He casts it out. The disciples had been then all the less able to tame it, inasmuch as in these days of the announcement of the sufferings of Christ, they themselves were tempted by a frame of mind allied to it, of gloomy, secret resentment and dejection, and inasmuch as the most wicked demon of this kind had already begun to take possession of the mind of Judas.

We see, on the other hand, that the anticipation of suffering has not in the least enfeebled the Lord, but only raises Him still higher, notwithstanding that the disciples are as yet so little able to understand His frame of mind. On the Mount of Transfiguration this anticipation causes the glory of His inward life to come forth, even to the transformation of His outward appearance, even to the manifestation of His oneness with heaven and with heavenly spirits; and deep down in the valley it occasions the most violent excitement against Him of the gloomiest spirits of hell,—only, however, that with divine calmness and assurance He may banish them to their place.

NOTE.

The intimation, chap. viii. 10, that Jesus landed in the parts of Dalmanutha, is of considerable value (see above, iii. 221). The answer of Jesus to the Pharisees has been curtailed by Mark. On the other hand, he states the rebuke of Christ addressed to His disciples, here as elsewhere, with marked emphasis. The cure of the blind man at Bethsaida-in-the-East, is mentioned by him alone. In the description of the transfiguration, he represents the shining whiteness of the raiment of Christ in a peculiar manner; in the history of the dumb spirit, he communicates also special circumstances which are not found in the other Evangelists. *Vid.* Gfrörer, as above, ii. 168.

SECTION XII.

THE DEPARTURE FROM GALILEE.

(Chap. ix. 30–x. 1.)

On the western coast of the Galilean Sea, the enemies of the Lord seemed everywhere disposed to obstruct the way: He therefore now returned by bye-paths through Galilee back to Capernaum. On this journey He sought to remain quite unknown. This circumstance must have surprised His disciples. He told them, however, the reason of His conduct, saying, 'The Son of man shall be delivered (betrayed) into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day.' He had, indeed, already, on a former occasion, announced His sufferings. But now He told them further, that by betrayal He should fall into the hands of men (who stood over against the company of His disciples and His people, as the world, as a God-forsaken, or heathen world). This treachery, however, must not overtake Him too soon, or at an unseasonable time. Hence His caution. But the disciples could not understand that saying, and were afraid to ask Him.

Once more came the Lord again to Capernaum. When He had there arrived with His disciples in His dwelling, He asked them, 'What was it that ye disputed among yourselves by the

way?' But they held their peace; for they were greatly taken aback by this question, because by the way they had disputed among themselves who should be the greatest. And He sat down, and called the Twelve around Him, like a prince, who places himself on his throne, and assembles his great men about him. He then said, 'If any man desire to be first, the same shall be last of all, and servant of all.' And He took a child, and set him in the midst of them: so that thus the exalted group must assume the most childlike, most familiar character. And when He had taken him, even into His arms, He said unto them, 'Whosoever shall receive one of such children in My name, receiveth Me; and whosoever shall receive Me, receiveth not Me—not Me alone, as I now appear, but Him that sent Me.'[1]

Thus He places the world of divine reality, of essential substance, over against that world of symbolical relations, in which they were still at home with their wishes and fancies, and in which they even now moved with peculiar excitement of spirit. Whoso thus seeks for or receives a poor child in the love of Christ, and with an eye to his destination in Christ, the same is great in the kingdom of God, as a prince to whom Christ, nay, the Father Himself, enters in. The child in its destination represents Christ; in Christ appears the Father Himself.

The disciples now knew that the true greatness of the disciple should consist in his receiving men in the name of Christ, or generally in his labouring in Christ's name. This communication occasioned John to give expression to the thought, that there must be decision in confessing the Lord as His follower—that one must enter into a decisive outward connection with Him, if one would possess the right to labour in His name. 'Master,' he said, referring to the last word of Christ, 'we saw one casting out devils in Thy name, and he followeth not us. And we forbade him, because he followeth not us.' This statement gave occasion to a very earnest discourse. 'Forbid (it) him not,' said Jesus; 'for there is no man who would perform an act of power (exhibit a display of original power) in My name, and then could lightly again speak evil of Me.' In these words a psychological impossibility is expressed, and indeed a psychological law, according to which, one must assume that all who

[1] How Gfrörer makes the Evangelist patch together the narrative, chap. ix. 33 et seq., from Matthew and Luke, see as above, p. 170.

labour with power in the name of Christ are on the way towards Him, and cannot therefore so easily speak against Him. This the Lord now states in the form of an axiom: 'For he that is not against you is for you.'[1] He then shows them that they must set a high value upon even the slightest expression of friendship for them or for Him: 'For whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.' Thus Christ demands, for the security of His work, that His people shall regard as very precious and holy even the faintest traces of attachment to Him, the tenderest germs of faith in men's hearts. That this, however, may take place, He sees Himself compelled to forbid in the most stringent terms all harshness, and all hierarchical or fanatical sternness in His people. Therefore, He continues, 'Whosoever shall offend one of the little ones that believe in Me, it were better for him that a mill-stone were hanged about his neck, and he were cast into the sea.' But when the ministers of Christ offend a pupil of the Church, a catechumen, it proceeds from this, that they have allowed themselves to be offended through some perverted impulse or other in their own inward life. Against this danger, the Lord now warns the disciples in deeply impressive terms:

'If thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where "their worm dieth not, and the fire is not quenched" (Isa. lxvi. 24).

'And if thy foot offend thee, cut it off: it is better for thee to enter into life halt, than having two feet to be cast into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched.

'And if thine eye offend thee, cast it from thee: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire; where their worm dieth not, and the fire is not quenched.'

This exhortation is the divinely authoritative, so to speak, liturgically ordained, word of the Chief Shepherd of the Church,

[1] Another reading: for us, against us. But here, as in Luke ix. 4, the testimonies for the reading accepted by us preponderate. Regarding the contrast which this maxim forms to the other: He that is not for Me, etc.; see above, iii. 358.

in which He binds His servants by the holiest obligations to keep themselves pure from all fanatical, heretical, and proselytizing practices, which tend to their own destruction, and through them to the destruction of the world. (See above, vol. iii. p. 363.)

This self-denial which the Lord has enjoined on His disciples, will certainly also cause them great struggles and sufferings.[1] It is impossible, once and for all, that they escape the fire. If they would escape the fire of hell, they must calmly submit to the fire of self-renunciation, of inward purification, which, as a rule, is accompanied by the fires of outward tribulation. This truth the Lord brings home to their hearts in the words: 'For every one shall be salted with fire.' A fire that seems to annihilate him, must rescue or preserve him; so that it appears as the salt which serves for the preservation of life. A fire of death, of apparent annihilation, must be to him a salt of restoration and preservation unto eternal life.

But the flames, into which they must needs be cast, shall be to them as holy sacrificial flames; therefore the Lord further adds, 'And every sacrifice shall be salted with salt.' So are they now, through the salt of the word, which He communicates to them, salted and prepared, in order that in the future they may enter the sacrificial fire, as true offerings unto God, and in it obtain the true preservation unto life eternal. Still they must not regard themselves secured alone by the circumstance that the word has been communicated to them. 'Salt is good,' He continues; 'but if the salt have lost its saltness, wherewith shall itself be seasoned?[2] Have then salt in yourselves[3]—by appropriating to yourselves the word, and assimilating it into your life; be like to a salt-spring, and let yourselves be purified and your youth restored by this salt—and have peace one with another.'[3]

The salt of the word cannot separate the disciples: if it be preserved in strength, it will assure their peace.

[1] See Weisse, i. 558.

[2] Saunier (114) thinks, without sufficient ground, that Christ cannot have spoken this concerning salt on three different occasions, viz., in the Sermon on the Mount (Matt. v. 13), at the feast in the Pharisee's house (Luke xiv. 34), and here.

[3] Weisse thinks he finds ver. 50, as also ver. 38, 'the connection of the lexicon.'

This whole address of Christ to His own people sounds like a voice of thunder, but it is so vehement only on behalf of the gentleness which He desires to see exercised by His servants in the Church, especially by the powerful, towards the least of His disciples in the world. He speaks with the holy zeal and sorrow of prophetic love, against the false zeal which should appear in His Church.

NOTES.

1. Here also it is Mark who has preserved the strongest terms in which the Lord rebukes and warns His disciples (here especially John).

2. The Evangelist, like Matthew, makes the last return but one of Jesus to Galilee from Cæsarea Philippi coincide with the last from Jerusalem, thus passing over the journey of Jesus to the feast of Tabernacles.

3. The expression of Mark, *παρεπορεύοντο*, ver. 30, is here of incalculable value. It communicates a remarkable feature in the life of Jesus, which would otherwise have remained unknown to us. See vol. iii. p 271. The occasion of the conversation of Jesus with the disciples about the question, which of them should be the greatest, is described with the greatest precision by Mark. Likewise, also, the conduct of Jesus in answering this question. The clause *οὐδεὶς γάρ ἐστιν*, etc., ver. 39, is found in Mark only. Finally, he has the warning address of Christ to the disciples in its most detailed form. He alone has the concluding words, vers. 49, 50.

SECTION XIII.

THE SOJOURN OF JESUS IN PEREA.

(Chap. x. 2–31.)

The time was now come that Jesus should take His departure, and bend His course towards Jerusalem. On this journey He came as far as the frontiers of Judea, through the region on

the farther side of the Jordan (Perea). Here again the people resorted to Him in multitudes; and, as He was wont, He taught them. But in Perea also were Pharisees, as elsewhere. They came to Him, and asked Him, 'Is it lawful for a man to put away his wife?' In this their purpose was to tempt Him. And He answered them, 'What did Moses command you' (regarding this matter)? They said, 'Moses permitted to write a bill of divorcement, and, so, put her away.' To this Jesus replied, 'On account of the hardness of your heart, he wrote you this precept; but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh. So then they are no more twain, but one flesh. What therefore God hath joined together, man shall not put asunder.' And in the house His disciples asked Him again about the same matter. And He said unto them, 'Whosoever shall put away his wife, and marry another, committeth adultery on her (in the connection with her). And if a woman shall put away her husband, and be married to another, she committeth adultery.'

And they brought little children to Him, that He should touch them. But the disciples rebuked those that brought them—forbade them with threats. When Jesus saw it, He was much displeased, and said unto them, 'Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.' And He took them in His arms, put His hands upon them, and blessed them.

When Jesus was already on the way to leave Perea, there came one running to Him, and, throwing himself on his knees, he asked Him, 'Good Master, what shall I do that I may inherit eternal life?' And Jesus said unto him, 'Why callest thou me good? there is none good but one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.' And he answered and said unto Him, 'Master, all these I have observed from my youth.' Jesus regarded him with looks of love, and said unto him, 'One thing thou lackest: go thy way, sell what thou hast, and give

it to the poor, and thou shalt have treasure in heaven; then come, and, taking up the cross, follow Me.' And he looked sad at that saying, and went away sorrowful; for he had great possessions. And Jesus looked around Him, and said unto His disciples, 'How hardly shall they that have riches enter into the kingdom of God!' The disciples were astonished at His words. And Jesus (explaining) repeating the word, said, now 'Children, how hard is it for them that trust in riches to enter into the kingdom of God!' Nevertheless He added, 'It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.' The word of explanation might have seemed in some measure to compose their minds, but the strong addition caused them still greater disquiet than the original expression. They were astonished out of measure, and said among themselves, 'Who then can be saved?' Jesus looked on them significantly, and uttered a word of strong consolation: 'With men it is impossible, but not with God: with God all things are possible.'

On this Peter began to speak, and said unto Him, 'Lo, we have left all, and have followed Thee.' Jesus answered and said, 'Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake and the Gospel's, who shall not receive now, in this present time, houses, and brethren, and sisters, and mothers,[1] and children, and lands, with persecutions—in spite of the same; and in the world to come—the future æon of the world—eternal life,' the life which in its future consummation shall then first be wholly eternal life.

But that the disciples might not misinterpret this promise, or exalt themselves on account of it, the Lord added the words, 'With many, however, shall it be thus: the first shall be last; and the last first.'

Thus does the Lord present, in a series of facts, in short, rapid sketches, with powerful decisive words, the sanctification of the family; namely, the sanctification of marriage, the sanctification of the children, and the sanctification of the possessions.

[1] Not also fathers. The word *wife*, in like manner, naturally does not recur again. See above, vol. iii. p. 459.

NOTE.

The Evangelist Mark, like Matthew, comprehends the double sojourn of Jesus in Perea in one picture, yet gives it in a still shorter and more compressed form than the other. Peculiarities are the following:—He describes Jesus as passing far through Perea, to the border regions of Judea. The question about marriage, on the other hand, which the Pharisees submitted to Christ, he defines less exactly—only thus: Is it lawful for a man to put away his wife? The nice distinction between *Μωσῆς ἐνετείλατο* and *ἐπέτρεψεν ὑμῖν*, which occurs in Matthew, he passes by. The decisive declaration of Christ regarding divorce and adultery, he designates as one which Christ gave specially to His disciples in the house. Without doubt, he has in his eye the further explanation, which, according to Matthew, Jesus imparted specially to the disciples. These examples of want of precision are counterbalanced by exactness in historical detail. Comp. Saunier (120). Jesus was displeased with the disciples (ver. 14). He took the children in His arms, and blessed them. The rich young man comes running to the Lord on the way, and falls down before Him. Jesus, according to him, quotes among the commandments, the precept, Defraud not, or properly, Do not curtail—keep back, which has a special reference to the rich. He looks on the young man, and loves him. The summons addressed to the young man appears here in lively, abrupt sentences. One sees in the face of the young man the impression made by the words of Jesus, *ὁ δὲ στυγνάσας*. Mark alone has the explanatory word, ver. 24. Likewise the pictorial climax, *Οἱ δὲ περισσῶς ἐξεπλήσσοντο*. The reference to the retribution of reward, which shall be the portion of His disciples in the world to come, which Matthew has at length, he gives only in brief words; on the other hand, he gives the promise of Christ, with reference to the present life, most fully.

SECTION XIV.

THE DEPARTURE OF JESUS TO JERUSALEM.

(Chap. x. 32–45.)

When the Lord and His disciples took their departure for Jerusalem, where death now awaited Him, the contrast between the frame of mind and hopes of His disciples, and the frame of mind in which He himself, with clear prescience of the future, willingly went to meet His death, appeared in all its strength.

Certainly the hope of the disciples was not altogether an undivided one. When they started on that journey which should conduct to the great decision, and the Lord—calm and firm—walked on before, they were moved by a heavy anxious foreboding; and although they willingly followed the Lord, their fear greatly increased on the road (*ἀκολουθοῦντες ἐφοβοῦντο*). This state of mind the Lord now sought to clear up; and calling the Twelve around Him, He announced to them more distinctly than ever the sufferings which were before Him. For He could not conduct His followers, without forewarning, into the very midst of His last sufferings: they should, and must now know in the most explicit manner, what awaited Him in Jerusalem, and must then freely decide whether they would follow Him there. Thus did He act towards them with divine openness and truthfulness.[1] 'Behold,' He said, 'we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes (shall be betrayed into their hands); and they shall condemn Him to death, and shall deliver Him to the Gentiles: and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him; and the third day He shall rise again.'

However, notwithstanding this terribly distinct announcement regarding His impending sufferings, hope still maintained the upper hand in the company of the disciples. This hope lets itself be seen in the request of the sons of Zebedee, which at

[1] A feature which those erase, who would consider such intimations of Christ as later inventions derived from the result. Here also the ethical and the religious hang together.

this moment must excite extraordinary surprise. James and John, namely, came unto Him, and said, 'Master, we would that Thou shouldest do for us whatsoever we shall desire.' And He said unto them, 'What would ye, that I should do for you?' They said unto him, 'Grant unto us, that we may sit, one on Thy right hand, and the other on Thy left, in Thy glory.' Then said Jesus unto them, 'Ye know not what ye ask! Can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?' They said unto Him, 'We can.' Then spake Jesus, 'Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized with shall ye be baptized; but to sit on My right hand and on My left hand, that I have not to give (in the form of an outward act), but to them for whom it is appointed (already appointed according to the eternal purpose of God, and to whom it shall be imparted in the form of historical development).' And when the ten heard it, they began to express their displeasure at James and John. But Jesus called them to Him, and said unto them, 'Ye know that they which are accounted to rule over the nations, exercise lordship over them, and that their great ones exercise high authority on them. But not so shall it be among you. But whosoever will be great among you, he shall be your minister; and whosoever of you will be the chiefest, he shall be the servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.'

NOTES.

1. Mark, as well as Matthew, omits here the journey of Jesus from Perea to Judea, the raising of Lazarus, and his sojourn in Ephraim.

2. The important communication regarding the anxious suspense of the disciples on their departure for Jerusalem, we owe to Mark alone (ver. 32). The enumeration of the sufferings which awaited Jesus, he gives in a specially solemn form. In the description of the request of the sons of Zebedee, he names, instead of the mother, the sons themselves. Matthew writes: Whosoever will be chief among you, let him be your servant. Mark writes: servant of you all.

SECTION XV.

THE JOURNEY FROM JERICHO TO JERUSALEM.

(Chap. x. 46–xi. 11.)

In the first instance, the Lord conducted His disciples to Jericho. From this city commenced the festive procession; for, besides His disciples, He was accompanied by a great concourse of people. On the way, however, by which He left the city, sat blind Bartimeus, (or) the son of Timeus, begging. And when he heard that it was Jesus of Nazareth who passed by (the whole train was, in his eyes, Jesus of Nazareth), he began to cry out, 'O Jesus, thou son of David, have mercy upon me!' And many charged him that he should hold his peace. But he cried out the more, 'Thou son of David, have mercy upon me!' Jesus stood still, and commanded him to be called. And they called the blind man, and said unto him, 'Be of good comfort, rise; He calleth thee!' Then casting off his upper garment, he rose and came to Jesus. And Jesus answered him—his cry for help—and said, 'What wilt thou that I should do unto thee?' The blind man said unto him, 'Rabboni'—addressing Him very emphatically with the title, *my teacher*—'that I might receive my sight.' And Jesus said unto him, 'Go thy way; thy faith hath made thee whole.' And immediately he received his sight, and followed Him (forthwith) in the way.

When now they approach near to Jerusalem—in the first place thus—to Bethphage and Bethany, at the Mount of Olives, Jesus sendeth two of His disciples, and saith unto them, 'Go your way into the village over against you: and as soon as ye have entered into it, ye shall find a colt tied, whereon no man hath ever sat; loose him, and bring him hither. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.' They went their way, and found the colt tied by the door without, on the public highway; and they loose him. And some of them that stood there said unto them, 'What do ye, loosing the colt?' And they said unto them even so—said to them the watchword—as Jesus had commanded. Then let they them go. And they

brought the colt to Jesus, and laid their garments on him; and He sat thereon. And many spread their garments in the way, and others cut down branches off the trees, and strewed them in the way. And they that went before, and they that followed, cried, saying, 'Hosanna! Blessed is he that cometh in the name of the Lord: Blessed be the coming of the kingdom of our father David: Hosanna in the highest!' And Jesus made His entry into Jerusalem, and into the temple; and when He had looked round upon all things, and now the eventide was come, He went out unto Bethany with the Twelve.

This is the royal procession of Christ. Jesus of Nazareth—so is the procession called. The blind beggar on the wayside knows the meaning of this name, and cries after the King; and all uncalled masters of ceremonies in this train cannot put down his cry. The ear of the King hears the lamentation of the blind beggar above the rejoicings of the host. The procession must halt for the blind beggar's sake. The beggar is healed, and the drawing of the Spirit of Christ carries him along in the train. The Church preserves his name. Thus does the royal train of Christ clear away the wretchedness on its path. A blind beggar can cause it to stop. A blind beggar, changed into a seeing and happy disciple, can enlarge it.

How poor, however, and yet at the same time how rich, does the Lord hold His entry into the holy city,—in what humility and in what majesty,—this is shown by His sending for the ass's colt! Already they are near to the holy city—and still He wanders thither with His fellow-travellers on foot. At length He thinks of a festive entry. For this a colt suffices,[1] which stands bound in the neighbouring village, on the public road. But how regal is the look, the tone, the confidence, with which He causes it to be fetched! He knows that the animal stands there at His disposal. His retinue goes through the holy city straight to the temple; and of high significance is here the eagle glance with which He silently regards it all—looks through its whole appointments.

NOTE.

Mark has provided for the preservation of the name of the

[1] Which Weisse (i. 573), without much ado, makes out to have been the foal of a horse.

blind beggar, Bartimeus. He describes very pictorially the encouragements which the beggar receives, and the boldness and haste with which he comes to Jesus. He indicates the relation of the approach to Jerusalem, and to the villages that lie between, quite according to their respective positions. Also, he indicates the place where the disciples find the colt bound (ver. 4). In this account of the Hosanna, there resounds also a Hosanna for 'the kingdom of our father David.' The mention of Jesus looking round upon all things in the temple is peculiar to this Evangelist.

SECTION XVI.

THE CLEANSING OF THE TEMPLE; THE DECISIVE STRUGGLE; AND THE FAREWELL TO THE TEMPLE.

(Chap. xi. 12–xiii. 2.)

When the Lord on the following morning returned with His disciples from Bethany into the city, He distinctly intimated the impression which the Israelitish people had made upon Him the previous evening, when He looked around Him in the temple. On the way He felt hunger; and seeing from the distance a fig-tree, having leaves, He went to see if He might find anything thereon; and when He came to it, He found nothing but leaves, for the time of figs was not yet. Thus had the tree deceived with the inviting richness of its foliage. On this Jesus gave forth judgment against it: 'No man eat fruit of thee hereafter for ever.' And His disciples heard it.

And now they proceeded farther to Jerusalem. And Jesus, as soon as He came into the temple, began to cast out them that sold and bought in it. And, further, He overthrew the tables of the money-changers, and the seats of them that sold doves; and suffered not even that any man should carry a vessel through the temple. And He taught them, saying unto them, 'Is it not written, My house shall be called a house of prayer for all nations? But ye have made it a den of thieves.' When the chief priests and scribes heard of this act of Christ,

they were excited anew to resume consideration of the question, how they might most conveniently destroy Him. For they feared Him—they found it exceedingly difficult to get Him into their hands—because all the people were greatly moved, and full of astonishment at His doctrine. And when even was come, He went again out of the city.

On the following morning, as they passed by, they saw the fig-tree dried up from the roots. This awoke the recollection of Peter; and he said to the Lord, 'Master, behold, the fig-tree which Thou cursedst, is withered away.' Jesus answered, and said unto them, 'Have faith in God! For verily I say unto you, Whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that it shall come to pass according to his word, it shall be unto him according as he saith. Therefore I say unto you, In all things which ye ask in prayer, believe that ye shall receive them, and they shall be done unto you. And when ye stand and pray, forgive, if ye have ought against any; that your Father also, which is in heaven, may forgive you your trespasses.'

So they came again to Jerusalem. And as He was walking in the temple, there came to Him the chief priests, and the scribes and elders, and said unto Him, 'By what authority doest thou these things? and who gave thee this authority, that thou doest such things?'—Whence hast thou the authority or commission? and whence the warrant and credentials? Jesus returned them for answer: 'I also will ask you one (single) thing: answer Me it, and then will I tell you by what authority I do these things. The baptism of John, what think ye of it? —was it from heaven, or of men? answer Me.' And they reasoned with themselves, If we shall say, From heaven, he will say, Why then did ye not believe him? Shall we however say, Of men?[1]—to this thought they would not further give utterance.—They feared the people[2]—that is to say; for all men accounted of John, that he was a prophet indeed. And so they answered Jesus, 'We cannot tell.' And Jesus, answering, said unto them, 'Neither do I tell you by what authority I do these things.'

[1] Against ἐάν declare most of the codd.

[2] The reading φοβούμεθα is not sufficiently attested.

Although, however, He now refused to give them an open declaration regarding His Messianic authority, He gave them a representation of it, nevertheless, in parables, in which He, at the same time, depicted their own evil conduct towards Him, the Messiah.

'A certain man planted a vineyard, and set an hedge about it, digged a trough for the wine-press, built a tower—in the same,—then let it out to husbandmen, and went into a far country. And at the appointed season—for the delivery of the fruit—he despatched a message to the husbandmen—from the distance—by sending to them a servant, who should receive from them a part of the fruit of the vineyard. But they caught him, beat him, and sent him away empty. And again he sent unto them another servant. At him they cast stones, wounded him in the head, and sent him away with contumely. And again he sent another. Him they slew. And so it went with many others; some they beat, others they killed. As now he had still an only son, who was dear to him—to whom his heart clave, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours! And they took hold of him, and killed him, and cast him outside of the vineyard. What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others.'

To this parable the Lord added these words: 'Have ye not read this scripture: The stone which the builders rejected is become the head of the corner: This is the Lord's doing, and it is an event marvellous in our eyes?' And they sought to lay hold on Him, but were afraid of the people. For they understood well that He had spoken this parable against them. They left Him therefore, and went their way.

On this they send unto Him some of the Pharisees and Herodians, to catch Him in His words. And when they were come, they said unto Him, 'Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but according to the truth teachest thou the way of God. Is it permitted to give tribute to Cæsar, or not? Shall we give, or shall we not give?' But He, knowing their hypocrisy, said unto them, 'Why tempt ye Me? bring Me a denarius—the

current penny—and let Me see it.' And they brought Him one. And He said unto them, 'Whose is this image and superscription?' They said unto Him, 'Cæsar's.' Then Jesus, answering, said unto them, 'Render to Cæsar the things that are Cæsar's, and to God the things that are God's.' And they marvelled at Him.

Then came unto Him the Sadducees, which say there is no resurrection, and proposed to Him the following question: 'Master, Moses gave us the precept, If a man's brother die, and leave a wife behind him, and leave no children, his brother shall take his wife, and shall raise up seed unto his brother—so to speak, raise up an after-growth from his grave. Now there were seven brethren. The first took a wife and died, without leaving seed. And the second took her and died, and he also left no seed. In like manner the third. And so all seven took her, and left no seed. Last of all the woman died also. Now in the resurrection, when they shall arise, whose wife among them shall she then be? for the seven had her to wife.' Jesus, answering, said unto them, 'Do ye not therefore err, because ye know not the Scriptures, nor the power of God? When they shall rise again from the dead, they neither marry, nor are given in marriage, but they are like to the angels in heaven. And as touching the dead, that they rise, have ye not read in the book of Moses, in the passage concerning the bush, how God spake unto him: I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but the God of the living. Ye, therefore, do greatly err.'

On this came one of the scribes who had heard them reasoning together, and had perceived that He had answered them well, and proposed to Him the question, 'Which is the first commandment of all?' And Jesus answered him, 'That is the first of all the commandments: Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength. This is the first of the commandments. And the second is like unto it: Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.' And the scribe said unto Him, 'Well, Master, thou hast said the truth; for God is one, and there is none other but He: and to love Him with all the heart, and with all the under-

standing, and with all the soul, and with all the strength, and to love his neighbour as himself, that is more than all burnt-offerings and sacrifices.' And Jesus, when He saw that he answered discreetly, said unto him, 'Thou art not far from the kingdom of God.'

After that durst no one ask Him any question. On the other hand, Jesus now submitted to them as an answer—to all that had been said—the counter-question, whilst He taught in the temple, 'How say the scribes—how can they say—that Christ is the son of David? for David himself said by the Holy Ghost, The Lord said to my Lord, Sit Thou on my right hand, till I make Thine enemies Thy footstool. David therefore himself calleth Him Lord; how is He then his son?'

And a great part of the people heard Him gladly; and in His discourse He now spoke unto them as follows: 'Beware of the scribes, who love to go about in long garments, and love salutations in the market-places, and the chief seats in the synagogues, and the uppermost seats at feasts: they who devour widows' houses, and for appearance make long prayers—these shall receive the greater damnation.'

Then Jesus set Himself over against the chest for the offerings, and beheld how the people cast money into it. And many that were rich cast in much. And there came a poor widow and threw in two mites, which make a quadrans (farthing[1]). Jesus called His disciples unto Him, and said, 'Verily I say unto you, This poor woman hath cast in more than all they which have cast into the treasury. For they all cast in of their abundance; but she of her poverty hath cast in all that she had, her whole living.'

When the Lord now went out of the temple, one of His disciples said unto Him, 'Master, behold what stones and what buildings!' Jesus answered him, 'Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.'

These were the two last days which Jesus spent in the temple. They had pre-eminently the character of judgment. This judgment was anticipated by the solemn silent inspection of the temple, which Jesus had made the day previously. It

[1] The fourth part of an *as*. The *as* was equivalent to three farthings. The quadrans is the sixteenth part of a denarius.

was introduced by the curse pronounced on the fig-tree, and by the stern character of the cleansing of the temple by Jesus. It then unfolded itself immediately, on the second morning, in the great contest of the whole Sanhedrim with the Lord. Yet even in this contest was one nobler character among the scribes to be found, the scribe who had the last conversation with the Lord. Before taking farewell of the temple, the Lord depicts the character of His enemies. Its worst feature is, that they devour widows' houses, whilst, for the sake of good appearance, they make long prayers. The verdict of Jesus, however, regarding the widow's mite shows that He takes leave of the temple in the spirit of perfect peace, although the judgment that must fall on it already stands so sure before His soul, that it is as if the beautiful buildings of the temple were even now only like a dream of the night before His eyes, and the eyes of His disciples; and He can ask him who shows them to Him, Seest thou them indeed, these great buildings?

NOTE.

We owe to the Evangelist Mark the intelligence, that Jesus visited the temple three days in succession; that the cursing of the fig-tree took place on the morning of the second day; and the remark of the disciples, that it was dried up on the morning of the third. This historical distinctness Gfrörer, without ground, seeks to explain from an endeavour on the part of Mark to make an interval of time to elapse between the cursing of the fig-tree and its withering (179). Mark alone, in noticing that the fig-tree was without fruit, observes: It was not yet the time of figs; by which he gives occasion to the right apprehension of this fact (see Ebrard, *Gospel History* 377). In the cleansing of the temple, he makes the special observation: Jesus permitted not that any one should carry a vessel through the temple; that is, Christ suffered that day no vessels which served for common use—eating utensils, and the like, within the precincts of the temple. In quoting the words of Christ, 'My house shall be called a house of prayer,' he has the important supplement—for all people (according to Isa. lvi. 7). The fig-tree, according to his life-like representation, is dried up *from the roots*. The application which Jesus makes of the withering of the fig-tree to the faith of the disciples, is most fully given by him;

and especially, he alone has the two remarks, that in the work of faith one must entertain no doubt in his heart, and that in the prayer of faith he must purify his heart from all ill will to his neighbour (ver. 23 et seq.). Among the Jewish hierarchy, who ask the Lord for His credentials, he quotes specially also the scribes. A fine precision, again, is observable in the abrupt termination of the sentence, ver. 32: Shall we say, of men—as chap. vii. 11. Chap. xii. 1, he has the more exact ὑπολήνιον, trough of the wine-press (instead of the term ληνός in Matthew). As regards the despatching of the servants in the parable of the lord of the vineyard, he follows a more exact order than Matthew. According to Mark, the killing of the heir precedes the casting him out of the vineyard; whilst Matthew and Luke place these in the opposite order. The latter results from the reference of the parable to the crucifixion of Christ: the former is more accordant with the idea of the occurrence, which forms the basis of the parable. Mark makes the Lord Himself answer the question, what the lord of the vineyard shall do to the wicked husbandmen. The second question addressed to the Lord by His enemies, who came to tempt Him, among whom the Evangelist quotes also the Herodians, chap. xii. 15: Shall we give (tribute), or shall we not give? is quite in the spirit of his narrative. He calls the wickedness of these men hypocrisy. The temptation on the part of the Sadducees is given by him with special detail. At the conclusion Jesus says to them once more, Ye do greatly err. Very peculiar is the statement of the third discussion, in which the scribe who addresses the Lord appears in a favourable light (vers. 28–34). The tracing back of the unity of the commandments to the unity of God (by which, consequently, their inward sameness in the chief commandment is expressed), ver. 32, is here of special importance. As Mark has preserved only one of the last parables of Jesus addressed to His enemies, he has also mentioned from the rebuke administered by the Lord only one reproof, the sharpest of all, ver. 40. He makes the whole weight of it fall on the scribes (ver. 38). The significant account, how the Lord placed Himself opposite to the chest of the offerings, he gives in more detail than Luke. Characteristic is the application of the disciples in behalf of the temple, as given by the Evangelist. A disciple says: ποταποὶ λίθοι, καὶ ποταπαὶ οἰκοδομαί!

SECTION XVII.

GENERAL FEATURES OF THE ANNOUNCEMENT OF THE END OF THE WORLD.

(Chap. xiii. 3-37.)

Immediately afterwards, we find the Lord sitting on the Mount of Olives, over against the temple—probably still on the same evening. Here the four disciples, Peter, James, John, and Andrew, asked Him privately, 'Tell us, when shall these things be? and what is the sign when all these things shall be accomplished?' Then Jesus, in order to give them an answer, began to speak—expressed Himself in the following words: 'Take heed that no man deceive you! For many shall come and say, I am he! and shall deceive many. And when ye shall hear of wars, and rumours of wars, be not troubled: for thus it must be; but that is not yet the end. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes from place to place, and there shall be famines and commotions: these are the beginning of throes—the pains of the world's travail. But take ye heed *only to yourselves.* For they shall deliver you up (over) to the sanhedrims, and to the synagogues; *ye shall be* (there) *beaten* (scourged); and ye shall stand before rulers and kings for My sake, for a testimony unto them. And among all nations must first (before the end) the Gospel be published. But when they shall lead you away, and deliver you up, take no thought beforehand what ye shall speak, and trouble not yourselves; but whatsoever shall be given you in that hour, that speak. For it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and the children shall rise up against the parents, and shall cause them to be put to death. And ye shall be hated of all men for My name's sake. But he that endureth unto the end, the same shall be saved.'

So much, regarding the whole course of human history to the end of the world.

As regards, however, the destruction of Jerusalem, and the judgments therewith connected in particular: 'When ye shall see the abomination of desolation, of which the prophet Daniel

hath spoken, standing where it ought not (let him that readeth understand), then let them (the disciples) that be in Judea (in contradistinction from those of Galilee) flee to the mountains (to Perea); and let him that is on the house-top not go down into the house, neither enter therein, to take anything out of his house; and let him that is in the field not turn back again to his house, to fetch his upper garment. But woe to them that are with child, and to them that give suck, in those days! And pray ye that your flight be not in the winter. For in those days shall be affliction, such as hath not been from the beginning of the creation, which God created, unto this time, and such as shall no more be. And except that the Lord shortened those days, no flesh should be saved; but for the elect's sake, whom He hath chosen, the days shall be shortened (made more tolerable). And then, if any man shall say to you, Lo, here is Christ; or, Lo, He is there; believe it not. For false messiahs (Christs) and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. But take ye heed; behold! I have foretold you it all.'

This is the judgment in the course of the world's history, as it begins with the destruction of Jerusalem.

The conclusion of it is the end of the world, and this makes its appearance in the form described as follows: 'But in those days —of silently advancing judgment,—after that tribulation—the destruction of Jerusalem—the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall —appear as falling stars,—and the powers of heaven shall be shaken—and thereby transformed. And then shall they see the Son of man coming in the clouds, with great power and glory. And then shall He send His angels, and shall gather together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.'

In reference to the signs preceding the divine judgments, Jesus expressed Himself in the following parable: 'From the fig-tree learn this parable: When its branch is now full of sap, and putteth forth leaves, ye know that summer is near. So ye, in like manner, when ye shall see these things—the signs already mentioned—come to pass, know that it—the judgment itself—is nigh, even at the door.'

To this the Lord still added a special application of the subject, for the benefit of the disciples:

'Verily I say unto you, That this generation—this race of Christians—shall not pass, till all these things be done. Heaven and earth shall pass away, but My words shall not pass away. But of that day and of the hour knoweth no man, nor the angels which are in heaven, nor the Son, but the Father only. Take ye heed, watch and pray! for ye know not when the time is. As a man, taking a far journey, who left his house, and gave to his servants authority—the management of his goods—to each man his work, and commanded the porter to keep—good—watch; watch therefore; for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning. *And what I say unto you I say unto all, Watch!*'

NOTES.

1. Mark alone names the disciples who asked the Lord regarding the coming judgments—Peter, James, John, and Andrew.[1] He tells us that they asked Him in a confidential circle, and that it was such a circle, therefore, to which Jesus made these communications. Instead of the λοιμοὶ in Matthew and Luke, and the φόβητρα, etc., in Luke, he has the ταραχαί. Certainly a not entirely accredited addition. The three cycles of the judgment are clearly distinguished, as also in Matthew. The more doctrinal passage (vers. 10–12) in the first cycle of Matthew (chap. xxiv.) he leaves out, as it seems to be made good by a similar, but not identical, passage in the second cycle. He also leaves out, however, the highly significant passage, Matt. vers. 26–28. On the other hand, he gives the delineation of the relatives persecuting each other in strong and vivid colours. The 11th verse of Mark is found in Matthew among the instructions given to the disciples. The description of the coming of Christ he has given, as compared with Matthew, in a curtailed form. In the declaration of Christ, that no one knows the time of the

[1] Saunier is of opinion (p. 141) that Mark concluded from the κατ' ἰδίαν in Matthew, that they were the known, trusted disciples of Jesus. But how in this case would Andrew have been mentioned? Gfrörer goes the length of remarking, 'When anything occurs within the narrower circle of the disciples, the four always take the precedence.'

end of the world, but the Father only, he has the important adjunct—nor the Son. He brings out in the strongest form the fundamental idea of the discourse concerning the last things, in an important passage which he alone has (vers. 33–36)—for it is not to be confounded with the similar one in Matthew,—in the rapidly sketched parable which assigns to all the disciples the position of door-keepers in the house of the Lord; and in the concluding word of Jesus, Watch.

2. As regards the eschatological announcements of Jesus, Weisse finds it 'by no means impossible, not even improbable,' that a real gift of prophecy, a magical clairvoyance, was concerned in them' (i. 591). Nevertheless he thinks that the prophecy regarding the false prophets and pseudo-messiahs, literally understood, was certainly not realized. By those 'who are with child and give suck,' he thinks should be understood those who desire to labour or produce, within the old order of things. The description of the end of the world itself, Weisse designates as a 'singular imagination.' Jesus Himself, he says, must have spoken such things only in a symbolical sense.

SECTION XVIII.

THE HISTORY OF THE PASSION OF JESUS.

(Chap. xiv. xv.)

When the Lord made this disclosure to the disciples, it was only two days to the double feast of the paschal lamb and of unleavened bread. About this time, the chief priests and the scribes held much counsel together, how they might take the Lord by craft, and put Him to death. But although they constantly debated this point, and the feast of the Passover was already so near at hand, they were still quite undecided regarding the manner of carrying out their purpose, and regarding the time; and as regards the latter, they even came to the resolution —by no means, at least, to institute proceedings against the Lord during the feast, lest there should be an uproar among the people.

But the way was already prepared for a departure from this re-

solution through the treachery of Judas. When Jesus—namely, some days before—was in Bethany, in the house of Simon the leper, and there sat at meat, there came a woman having an alabaster-box full of ointment of pure spikenard, very valuable; and she brake the box, and poured it on His head. There were some there who expressed their displeasure amongst themselves, and said, 'Why has this waste—this loss—of the ointment been made? This ointment might have been sold for more than three hundred pence, and have been given to the poor.' And they murmured against her. But Jesus said, 'Let her alone! why trouble ye her? she hath done a good work on Me. For ye have the poor with you always; and whensoever ye will, ye may do them good: but Me ye have not always. She hath done what she could: she hath beforehand—with forethought anticipating the duty—anointed My body to the burying. Verily I say unto you, Wheresoever this Gospel shall be preached throughout the whole world, it shall also be told what she hath done, for a memorial of her.' And Judas Iscariot, one of the Twelve, went —now—unto the chief priests, to betray Him unto them. When they heard this proposal, they were glad—they fell into a state of satanic joyous excitement—and promised to give him money. And from this time he occupied himself with the thought, how he might betray Him at a convenient opportunity.

Thus stood the traitor in the same position with the enemies of Jesus. They were of one mind, that Jesus should be betrayed and condemned; and also on the point, that they did not yet know an opportune occasion, and without intermission brooded in their minds how they might find one. Whilst, however, the enemies of Jesus were prepared to put off His death till after the feast, the disciple was driven forward by a stronger impulse of the evil one to hasten the betrayal, and to make the commencement of the feast itself the moment for effecting it.

At the festive table in Bethany, the thought of betraying Jesus had ripened in his mind, through the exasperation excited by His anointing. On a second festive occasion, at the celebration of the Passover, the resolution was formed, to carry out his treacherous purpose without delay.

On the first day of unleavened bread, when the paschal lamb was killed, the disciples said to the Lord, 'Where wilt Thou that we go and prepare, that Thou mayest eat the Passover?'

Thereupon the Lord sendeth forth two of His disciples, saying, 'Go ye into the city: and there shall meet you a man bearing a pitcher of water; follow him. And where he shall go in, there say to the goodman of the house; The Master saith, Where is the guest-chamber, in which I shall eat the Passover with My disciples? And he will show you a large upper room, furnished and prepared. There make ready for us.' And His disciples went forth, came into the city, and found as He had said unto them. And they made ready the Passover. And in the evening, Jesus came—after—with the Twelve. When they now reclined at table, and did eat, Jesus said, 'Verily I say unto you, One of you which eateth with Me shall betray Me.' And they began to be sorrowful—became ever more sorrowful—and said unto Him, one after the other, 'Is it I?' and another, 'Is it I?' Jesus answered and said unto them, 'One of the Twelve that dippeth with Me in the dish.[1] The Son of man indeed goeth, as it is written of Him. But woe to that man by whom the Son of man is betrayed! It were better for him if he had not been born—that man.' On this follows the institution of the holy supper. But the traitor disappears.

And as they did eat, Jesus took bread, gave thanks, brake it, gave it to them, and said, 'Take, eat; this is My body.' And taking the cup, He gave thanks, and gave it to them; and they all drank of it. And He said unto them, 'This is My blood, that of the New Testament, which is shed for many. Verily I say unto you, Henceforth I will drink no more of the fruit of the vine, until that day that I drink it new—as a new thing—in the kingdom of God.'

Then followed their departure to the Mount of Olives, after they had sung an hymn. On the way thither, Jesus said unto them, 'All ye shall be offended in Me this night. For it is written, I will smite the Shepherd, and the sheep shall disperse (Zech. xiii. 7). But after I am risen, I will go before you into Galilee.' But Peter said unto Him, 'If all shall be offended in Thee, yet will I not!' And Jesus saith unto him, 'Verily I

[1] According to Weisse (i. 602), Mark in this expression only means to say—who eateth with me, without indicating the traitor. There is lacking here a right conception of the paschal feast. It was an irregularity, that the traitor dipped his hand with Him in the dish at all, which is to be explained as the result of excitement. See above, vol. iv. p. 168.

say unto thee, To-day, in this night, before the cock crow twice, thou shalt deny Me thrice.' But he spoke still more vehemently, 'If I must die with Thee, I will not deny Thee.' In like manner spoke they all.

Amidst these communications, they came to a place which was named Gethsemane. Jesus saith to His disciples, 'Sit ye here, while I shall pray.' And He taketh with Him Peter, and James, and John. Then began He to tremble, and to be very sad—to be affected with the most violent agitation and deepest depression—and He said unto them, 'My soul is exceeding sorrowful unto death; tarry ye here, and watch.' Then went He a little farther, and fell on the ground, and prayed that, if it were possible, the hour might pass from Him, saying, 'Abba, My Father, all things are possible unto Thee; take away this cup from Me: nevertheless not what I will, but what Thou wilt.' And He cometh and findeth them sleeping, and saith unto Peter, 'Simon, sleepest thou? Couldest not thou watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.' And again He went away and prayed, and spake the same words. And when He returned, He found them again asleep; for their eyes were heavy with sleep. And they knew not what they—half awake—answered Him. Then He cometh the third time, and saith unto them, 'Sleep ye then also the remainder of the time, and rest? It is now past! The hour is come. Behold! the Son of man is betrayed into the hands of sinners. Rise up! Let us go! Lo, he that betrayeth Me is at hand!'

A moment later, the betrayal and the seizure of Jesus took place. Immediately, while He yet spake to the three disciples, came Judas, who was one of the Twelve, and with him a great company, with swords and with staves, from the chief priests, and the scribes, and the elders. And he that betrayed Him had given them a sign, saying, 'Whomsoever I shall kiss, that same is He; take Him, and lead Him away with caution.' And when he was come, he goeth straightway to Him with the words, 'Rabbi, Rabbi;' and then kissed Him. And the others laid their hands on Him, and took Him. But one of them that stood by drew his sword, smote the servant of the high priest, and cut off his ear. And Jesus answered and said unto them, 'Ye are come out, as against a robber, with swords and with staves to take Me.

Daily was I with you in the temple and taught, and ye took Me not. Nevertheless—that the Scripture might be fulfilled.' Then they all forsook Him, and fled.

There now appeared on the scene one, who had been well affected to the Lord, ready to take the place of the fugitive disciples. A certain man, still in his youth, followed after Him, although he had cast about his naked body only a linen cloth, as a covering in the night. And the young men—the Roman soldiers[1]—laid hold on him. And he let the linen cloth go, and fled from them naked.[2]

Jesus was now led away to the high priest; and with him were assembled all the chief priests, and the elders, and the scribes. And Peter followed the Lord afar off, even into the hall of the palace of the high priest. And he sat with the servants and warmed himself at the open fire, which threw its light on the men in the hall. And the chief priests and all the Sanhedrim sought witness against Jesus, in order to put Him to death. And they found none. For many, indeed, bare false witness against Him, but their testimonies agreed not together. Then stood up certain men, and brought false witness against Him, saying, We have heard him say, I will destroy this temple that is made with hands, and within three days build another not made with hands. But here also, again, their witness did not agree. And the high priest stood up, walked into the midst, and addressed to Jesus the question, 'Answerest thou nothing to that which these witness against thee?' But He held His peace, and answered nothing. Again the high priest asked Him, and said, 'Art thou the Christ, the Son of the Blessed?' And Jesus said, 'I am. And ye shall see the Son of man, sitting on the right hand of power, and "coming in the clouds of heaven"' (Dan. vii. 13). Then the high priest rent his clothes, and said, 'What need we any further witnesses? Ye have heard the blasphemy. What think ye?' And they all gave their judgment that He was guilty of death. Then began some to spit on Him, and they covered His face, smote Him on the head, and said, 'Prophesy unto us!' And the servants struck Him with the palms of their hands.

[1] 'Id est milites Romani, quos et Græci νεανίσκους, et Latini sæpe juventutem vocant.'—Grotius *in loco*.

[2] See above, vol. i. p. 253.

Meanwhile Peter was beneath in the hall. And there came one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him, and said, 'And thou also wast with Jesus the Nazarene.' But he denied, and said, 'I know not, neither understand I what thou sayest.' And he went out into the porch, and the cock crew. And the maid, seeing him, began again to say to them that stood by, 'This is also one of them.' But he denied again. And a little while after, they that stood by said again to Peter, 'Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto.' But he began to curse and to swear: 'I know not this man of whom ye speak.' And the cock crew the second time. Then Peter called to mind the word that Jesus had said unto him: Before the cock crow twice, thou shalt deny Me thrice. And he rushed out—his face turned towards the cry[1]—into the night, as if the Lord without had called him to judgment—and wept.

The further step of conducting Jesus to Pilate was decided by the fact of His condemnation to death. Nevertheless a formal sitting of the Sanhedrim preceded this event. So soon as it was morning, the chief priests, with the elders and scribes—the whole Sanhedrim generally—held a meeting of the council. They then bound Jesus, carried Him away, and delivered Him to Pilate. And Pilate asked Him, 'Art thou the King of the Jews?' And He answering, said unto him, 'Thou sayest it.' Then the chief priests brought forward heavy accusations against Him. And Pilate asked Him again, and said, 'Answerest thou nothing? Behold how many things they lay to thy charge!' But Jesus answered nothing whatever further; so that Pilate marvelled.

Pilate now sought to rescue Him, by placing Him together with Barabbas. At that feast—the Passover—he released unto

[1] The various interpretations of the enigmatical ἐπιβαλών, see De Wette, p. 190. It appears to me that the Evangelist wishes to indicate an involuntary rushing out of the disciple in the direction of the cry of the cock, as if at the summons of a judge: in the first moment, the cry of the cock and the call of the judge being to him identical. Hitzig (p. 32) explains the word from the Hebrew idiom, שִׂים עַל־לֵב to take to heart, and quotes analogies of considerable weight, for the connection of this expression with זכר, to which here ἀνεμνήσθη would correspond. This explanation, according to him, is also mediated by the reading of the Cod. St Gall—ἐπιλαβών. But that reading is probably only an attempt at explanation.

them one prisoner, whomsoever they desired. Now there was one, named Barabbas, taken prisoner with them that had made insurrection, and in the insurrection had committed murder. And the people went up—assembled themselves in larger numbers before the palace of Pilate,[1]—and began to make known their request, that he would do as he had ever done unto them. But Pilate answered them, saying, 'Will ye that I release unto you the King of the Jews?' For he knew that the chief priests had delivered Him for envy. But the chief priests incited the people—to request—that he should rather release Barabbas unto them. Then Pilate said unto them again, 'What will ye, then, that I shall do unto him whom ye call the King of the Jews?' They cried out again, 'Crucify him!' And Pilate said unto them, 'What evil hath he then done?' But they cried out the more exceedingly, 'Crucify him!' And Pilate, wishing to satisfy the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified.

But the crowning with thorns preceded this. The soldiers, having received Jesus, led Him away into the hall—of the palace, —which is the Pretorium,[2] and called together the whole cohort. And they clothed Him with purple, and put a crown of thorns, which they had platted, upon His head.[3] Then they began to salute Him: Hail, King of the Jews. And they smote Him on the head with a reed, and did spit on Him, and, bowing the knee, did Him obeisance.

And after they had thus mocked Him, they took off the purple from Him, and put on Him again His own garments, and led Him away to crucify Him. And they compelled a passer-by, one Simon of Cyrene, who came from the field—from the country—the father of Alexander and Rufus, to bear His cross. So they brought Him to the place Golgotha, which

[1] The reading ἀναβάς, ver. 8, is not only to be preferred to the reading ἀναβοήσας according to the manuscripts, but also in accordance with the parallels Matt. xxvii. 17 and Luke xxiii. 13.

[2] The Evangelist considers the Pretorium as still standing, and seems to distinguish it from an outer part of the building, which was not reckoned as belonging to the Pretorium or palace of the governor. Gfrörer finds in this exactness only an awkwardness of expression, which has arisen from a slavish regard to Matthew's narrative.

[3] Mark seems to indicate that they took the measure of the platted crown of thorns on the head itself.

is, being interpreted, The place of a skull. And they gave Him to drink wine mingled with myrrh; but He received it not. And when they had crucified Him, they parted His garments, and cast lots upon them, who should take a part. And it was the third hour when they crucified Him.[1] And the ground of His condemnation was written above over Him as a superscription: The King of the Jews. And they crucified with Him two thieves; the one on His right hand, and the other on His left. And the Scripture was fulfilled which saith, And He was numbered with the transgressors.[2] And they that passed by blasphemed Him, wagging their heads, and saying, 'Ah, thou that destroyest the temple and buildest it in three days! save thyself, and come down from the cross.' In like manner the chief priests mocked Him among themselves, with the scribes, and said, 'He saved others; himself he cannot save. Let Christ, the King of Israel, descend now from the cross, that we may see and believe.'

And also they that were crucified with Him reviled Him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying, 'Eloi, Eloi, lama sabachthani!' which is, being interpreted, My God, My God, why hast Thou forsaken Me! And some of them that stood by, when they heard it, said, 'Behold, he calleth Elias.' And one ran and filled a sponge with vinegar, put it on a reed, and gave Him to drink, saying, 'Let alone; let us see whether Elias will come to take him down.' But Jesus uttered a loud cry, and gave up the ghost.

And the veil of the temple was rent in twain, from the top to the bottom.

And when the centurion, who stood by over against Him, saw that with so powerful a cry He gave up the ghost,[3] he said, 'Truly this man was the Son of God.' There were also women

[1] See above, Book II. Part vii. sec. 7, note 2. When Fritzsche and others read ἐσταύρωσαν as plusquamperf. in order to 'escape the impropriety of Mark speaking twice of the crucifixion, here and ver. 24,' they thereby first introduce a difficulty into the text. The word, namely, refers to the first commencement of the crucifixion, to which Mark also reckons the scourging.

[2] Isa. liii. 12. The citation is not sufficiently accredited by MSS.

[3] Gfrörer has entirely misapprehended the meaning of this passage, explaining it as an awkward abbreviation of Matthew (p. 198).

there, who looked on from afar; among them, Mary Magdalene, and Mary the mother of James the Less and of Joses, and Salome—women—who had followed Him and ministered unto Him when He was still in Galilee; and—besides these—many others who had journeyed with Him up to Jerusalem.

As it was now already even, and because it was the preparation-day, or the day before the Sabbath, came Joseph of Arimathea, an honourable councillor, who also himself waited for the kingdom of God, ventured to go in unto Pilate, and craved the body of Jesus. But Pilate marvelled that He should be already dead: and he called the centurion, and asked him whether He had been any while dead. And when he had learned this of the centurion, he gave to Joseph the body. And he bought fine linen, and took Him down, wrapped Him in the linen, and laid Him in a sepulchre, which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

And Mary Magdalene and Mary the mother of Joses beheld where He was laid.

Thus did the Lord accomplish His mortal suffering. He suffered with divine, heroic fortitude. Thus did He regard the anointing which the female disciple prepared for Him as the anointing of His body for the burial (also according to Matthew). Thus does He stand in Gethsemane over against His slumbering disciples, who know not what they speak, in the greatest self-possession and strength. He inspires the traitor with such fear, that the latter enjoins His enemies to lead Him away their prisoner, with great vigilance. He endures with a lofty, magnanimous silence. He was silent for the most part under the accusations of the false witnesses before the high priest; again, He was silent for the most part under the false accusations of the chief priests before Pilate; and He was sunk in deep and almost unbroken silence on the cross. Before the high priest He uttered only the confession, I am He—the Messiah; and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Before Pilate He uttered the confession that He was the King of the Jews, with the words, Thou sayest it; and again wrapped Himself up in silence. Finally, on the cross He called out aloud, 'My God, My God, why hast Thou forsaken Me?' And at the last He uttered the over-powering cry with which He breathed out His

life—a cry in which the heart of the heathen centurion recognised the divine power of the dying sufferer. Thus did the Lord as the Lamb of God also maintain the character of the Lion of the tribe of Judah, in the divine strength with which He completed His contest with death.

NOTE.

The most of the last quoted delineations of Mark we find in a similar form also in Matthew. It is quite in accordance with the character of Mark, that the peculiar individuality of his Gospel should retire to the background in the history of the passion. Nevertheless, in single points, it occasionally shines through. The woman who anointed Jesus *breaks* the box over His head. Of the cup in the Supper he remarks, 'And they all drank of it.' The announcement of the denial of Peter is very definite: *to-day*, in this night, before the cock crow *twice*. Concerning the suffering of Christ in Gethsemane, he informs us, that it consisted in an hour of deep dejection which befell Him there. In the prayer of Christ itself, he has preserved the original Abba. On the other hand, he passes over the modification of the second prayer (ver. 39). To the notice of the sleep which overpowered the three disciples, which he has in common with Matthew, he adds, 'They knew not what they answered Him.' Quite characteristic is the word, 'It is now past' (ἀπέχει), which, according to him, Jesus speaks to the slumbering disciples. He informs us how the traitor exhorted the enemies to conduct the Lord away in sure custody. He mentions the designating Rabbi, Rabbi, with which Judas fawningly approaches the Lord. On the other hand, he omits the rebuke given by the Lord to Peter for striking with the sword. Again, he alone has the little episode in the history of the apprehension of Jesus, of the young man who followed Him (vers. 50–52). The open (light-giving) fire, at which Peter warmed himself among the servants, he mentions in a way suited to aid the conception. The false witness of the enemies of Jesus he gives in a more definite form: it is not, I *can*, but I *will* destroy the temple which is *made with hands*, and within three days build another, *not made with hands*. Of the false testimonies he remarks repeatedly, 'They did not agree.' According to his representation, the high priest not only stands up, but also at

the same time walks into the midst—of the assembly. He states the silence of Jesus with strong emphasis (ver. 61). The first denial of Peter he characteristically describes as a timid evasion. He passes by the distinction between the first maid and the second, in the part played by the maid that kept the door—both are one. He remarks that it was the second crowing of the cock by which Peter awoke. The repentance of Peter he describes shortly and strikingly, as a great act of the heart (see above.) He characterizes Barabbas most exactly (though similarly to Luke: he had been taken prisoner with them that had made insurrection, and in the insurrection had committed murder). From him we learn how speedily the people begged for the release of Barabbas, at the instigation of their superiors (xv. 8). The locality of the Prætorium he determines more exactly. He designates Simon of Cyrene as the father of Alexander and Rufus. He presents the mocking of the Crucified One in a more solemn form than Matthew (ver. 32). He gives the cry of Christ, 'My God, My God,' in the Syrian dialect. According to him, the man who gives the Lord to drink on the cross, calls out to the others, 'Let alone, let us see;' whilst Matthew has preserved the call of the others. He describes the three women under the cross more exactly, as those who had already followed and ministered to the Lord in Galilee, and then distinguishes from them many others who had journeyed with Him to Jerusalem. Joseph of Arimathea is called here an *honourable* councillor; he *ventures* to go to Pilate; and Pilate marvels that Jesus should be already dead, inquires cautiously of the centurion whether Jesus then really had been already a considerable time—thus certainly—dead. In the highest degree characteristic is the last point mentioned. According to Matthew, Mary Magdalene and the other Mary place themselves over against the grave in silent reflection; the lively Mark, on the contrary, introduces the circumstance that they looked on, and thus remarked for themselves where Jesus was laid. The abbreviated form in which he gives the history of the passion, has necessarily resulted in a series of omissions.

SECTION XIX.

THE RISEN LORD IN THE EVIDENCES OF HIS POWER.

(Chap. xvi.)

The divine power, in the manifestation of which Christ had sojourned on earth, revealed itself not only in His resurrection itself, but also in the evidences of His resurrection within the circle of the disciples; it revealed itself in the supernatural power of healing and saving, with which He sent forth the disciples into all the world; and in the unceasing operation of this His divine power from the throne of His glory, in connection with the word, it reveals itself evermore.

The vigilance of the company of the disciples during the time that Jesus lay in the grave, showed itself especially by the three women, Mary Magdalene, Mary the mother of James, and Salome, going out to buy ointments as soon as the Sabbath was past—thus, therefore, late in the evening of the Saturday after the crucifixion of Christ,—and by their rising very early on the following morning, the first day of the week, to anoint the Lord, and arriving at the sepulchre just as the sun arose.

This tension of mind showed itself also in the circumstance, that it first occurred to them when already near the sepulchre, that a heavy stone had been rolled on the door of it; so that in perplexity they had to ask, 'Who shall roll us away the stone from the door of the sepulchre?'

The stone lay also on their heart. But when they looked up —under the salutation of the morning sun—they saw that the stone was rolled away. Even from afar they could see it lying aside from the entrance; for it was very great. Thus they went into the open sepulchre. Here they beheld a youthful form sitting on the right side of the tomb, clothed in a white robe; and they were affrighted. But he said unto them, 'Be not afraid. Ye seek Jesus of Nazareth, which was crucified. He is risen: He is not here. Behold the place where they laid Him. But go your way, tell His disciples, and Peter, that He goeth before you into Galilee: there shall ye see Him, as He said unto you' (see Matt. xxvi. 32). And they went out in haste, and fled from the sepulchre; for fright and astonishment had taken hold of them:

and they said to no one a word[1]—in spite of the commission of the angel, until later they themselves had seen the Lord—for they were afraid.

Thus the first joyful tidings of the resurrection of Christ did not break through: they remained, in the first place, buried in the ghostly terror and in the ecstasy of the three female disciples.

Now, however—after a pause in which it was made manifest that angelic manifestations and angelic announcements alone could not have constituted an Easter festivity—the Lord Himself appeared. As the Risen One, He made Himself known, still early on that first day of the week, to Mary Magdalene, out of whom He had cast seven devils.[2] She went and told it to them who had been His attendants, as they mourned and wept. But they, when they heard that He was alive, and had been seen of her, believed not.

After this He appeared unto two of them—from the company of the disciples themselves—in another (new, not-at-once-recognisable) form, as they walked, and went into the country. And they went and told it to the rest; but these also they did not believe.

Thus there followed on the tidings of the angel, the tidings of the woman—of the female disciple; on the tidings of the woman, the tidings of the two disciples: two witnesses; yet still, the company of the disciples could not be brought to believe.

Then at length Christ Himself appeared to the eleven as they sat at meat. And as He had had so often to upbraid them with their unbelief—especially according to Mark—so He upbraided them once more for the last time: He reproved them for their hardness of heart, that they had not believed those who had seen Him after He was risen. And with His appearance in the midst of the disciples, and with the words which He spoke, the great revolution in their feelings took place.

Now were they fully healed of their unbelief by the sense of His victorious divine power. Now, therefore, He could consecrate them as witnesses of His conquering might, with the words,

[1] According to Gfrörer, this remark of the Evangelist is intended to explain why the disciples did not, according to the word of the angel, proceed immediately to Galilee.

[2] See Luke viii. 2. In reference to the significance of the seven devils, comp. vol. ii. p. 132.

'Go ye into all the world, and preach the Gospel to every creature. He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned.'

And not only shall the signs of the power of Christ be transferred to the first disciples, but also to those that believe henceforward, accompanying them in the fulfilment of their calling as His disciples. These signs the Lord expresses in the words that follow:

'In My name they shall cast out devils, speak with new tongues; they shall carry forth (sling forth) serpents, and if they drink any deadly thing, it shall not hurt them. They shall (with healing power) lay their hands on the sick, and shall (themselves) be well.'[1]

They shall thus, with resistless power, banish the spirits of darkness, and, filled with the Holy Ghost, they shall speak with the tongues of blessed spirits, and so unfold the triumph of Christ in the department of spirit.

They shall free the earth from poisonous reptiles, and themselves remain free from the influence of the poison in their own life. This is the development of the triumph of Christ over nature.

Finally, by the laying on of hands they shall restore the sick, whilst they themselves shall rejoice in the strength and bloom of health. This is the triumph of Christ in the mixed constitution of soul and body in human life, which comprehends the two previous departments in unity. (See above, vol. v. p. 114.)

After the Lord had thus spoken unto them, He was received up into heaven, and sat on the right hand of God.

And they went forth, and preached everywhere. And the

[1] The parallelism of the clauses seems imperatively to require that the expression, καλῶς ἕξουσι, be referred to the disciples themselves. The promise consists of six members, or more exactly three times two, of which the one clause has always reference to the influence exerted by the disciples on the world, the other to their own life. The first antithesis is: to cast out the spirits of darkness, and as blessed spirits to be themselves animated and prompted by the Spirit; the second: to cleanse the world from poisonous reptiles, and themselves be secured against the poison; the third: to lay hands on the sick, and themselves enjoy constant soundness. If the additional clause, καλῶς ἕξουσι, be referred to the sick, it conveys little meaning. Interpreters would perhaps have more readily adopted the most natural sense of the expression, had they observed the organic connection of the whole passage.

Lord on His heavenly throne wrought with them, and confirmed the word with accompanying signs.

Thus in the announcements of the Risen One, sounds forth in practical form the word: Behold! the Lion of the tribe of Juda hath prevailed. This Gospel is the Gospel of His all-conquering divine power, which subdues the world, which delivers it from all evil, which forms it into a new paradise, where a blessed fulness of the Spirit's gifts, inviolability, and unadulterated happiness and well-being prevail.

NOTES.

1. After the delineation given of the fundamental idea of the second Gospel, the living connection of the last chapter with the whole, its organic unity, and its peculiar characteristics, reflecting in every part the individuality of Mark, are so evident, that there is no need of any further refutation of the opinion, that the concluding part, from ver. 9 onwards, is spurious.[1] One may assert with confidence, that the fundamental idea of the Gospel first perfectly unfolds itself at the close, as in a crown of blossoms, —that the Gospel nowhere betrays the hand of Mark so clearly as here. This conclusion, which describes the victorious power of the disciples of Jesus over all the hostile powers of the world, and whose symbolical elements cannot be questioned, corresponds at the same time in a striking manner with the beginning, which depicts the Lord as He sojourned in the wilderness, secure and unconcerned, amongst the wild beasts. As regards the details, one must here repeat almost every separate clause in order to note the peculiarities of Mark. The circumstance that the two women, still late on the Saturday, purchase the ointments; then that they were already on their way before sunrise; the rising sun; the great heavy stone in the depression at the door of the sepulchre, and the perplexity of the women; their extraordinary astonishment, excitement, and fear; the commission to bring a

[1] Whilst perhaps it may be regarded as a later addition from the hand of Mark himself. See vol. i. p. 181. Comp. De Wette's defence of the genuineness of this passage. See likewise Gfrörer, p. 206. According to the latter, Mark, in his attempt to reconcile the statements of the other Gospels, threw the pen from his hand in despair at the end of the 8th verse: years later, however, he took it up again and wrote the conclusion.

special Easter message to Peter; the unbelief of the disciples; the *upbraiding* of the disciples for their unbelief, as it occurs in Mark on several occasions; the instruction to preach the Gospel *to every creature;* the additional clause (which Mark alone has): He that believeth, and is baptized, etc.; the promise of miraculous powers; the haste of the Evangelist towards the close; the concluding word concerning the manifestations of Christ's power, which seal the preaching of the disciples: all these are features in which the fresh and vivid conception of this Evangelist discovers itself.

2. With reference to the points of divergence between Mark and the other Evangelists, see above, vol. v. p. 56, etc. As regards the order of time, all the statements down to ver. 14 belong to the first Sunday of the resurrection period. The following part is arranged without any determination of time. Nevertheless the point of the ascension is to be distinguished from those which possess a more general character What precedes the 19th verse is a picture of the forty days. The conclusion reaches beyond the feast of Pentecost, and indeed points far out into the Acts of the Apostles and the history of the Church.

PART III.

THE GOSPEL ACCORDING TO LUKE; OR, THE REPRESENTATION OF THE LIFE OF JESUS CHRIST SYMBOLIZED BY THE FORM OF A MAN.

SECTION I.

GENERAL VIEW AND DISTINCTIVE CHARACTERISTICS.

WHILST the Gospel of Mark represents the life of Christ as a self-originated, underived, divine power, casting down all opposing forces, building up all the shattered powers of man, and thus accomplishing redemption; we find in the Gospel of Luke the life of Jesus apprehended and described in all its relations to humanity—especially to human nature in its moral aspects.

These relations form a special side of Christianity, above all, of the life of Christ, the Son of man. It is an essential law in the vocation of man to exhibit a life free yet conditioned, or conditioned yet free, in the divine freedom of an absolutely limited being; that is, in pure, holy humanity (see above, vol. v. p. 207); hence especially in the virtues of humanity—in compassion, mercy, the healing of the sick, the recovery of the wretched. And in this respect also, did Christ recognise and embody in perfect beauty the end of human life, misunderstood and obscured by man himself. He, the Son of man, revealed the august majesty of God in the tender, gracious forms of perfected humanity. His life is thus infinitely rich in most expressive and manifold traces of His God-revealing humanity (see above, vol. v. p. 210). The Evangelist Luke was commissioned to describe the life of Jesus from this special point of

view. He was a Gentile Christian, and a helper of Paul, the great apostle of the Gentiles; and as such had had occasion to fix his thoughts on the inalienable relationships between God and the whole human race, as these had been illustrated by the life of Christ, and especially in the great contrast of law and grace. To this must be added, that he was an educated Greek; and thus, from his earliest culture, prepared, as well as disposed, to look for and to contemplate the divine in the fair image of humanity. Lastly, he was a physician; and could thus appreciate the task of Him, who being Himself whole, seeks a true representation of God not in formations of brass and marble, but in the recovery and restoration of the noble but diseased material of suffering human life. These historical qualifications, however, would still not have sufficed to fit him for the work of the third Evangelist, had not his personal individuality been in correspondence with them. Everywhere we recognise in him that gracious, humane, courteous character, which, under the guidance and control of the Spirit of God, was altogether suited to depict the life of Christ in the third fundamental form of His glory (see above, vol. i. p. 258).

It is in accordance with this character of his Gospel, that it is provided with a *literary preface*, which bears the marks of humane, specially of scientific culture (chap. i. 1–4); that, in an *introductory biographical narrative*, it goes back to the earliest commencement of the *individual* history of Jesus (chap. i. 5–80); that it further gives the most detailed account of His birth in the historical circumstances which attended it, and in its relation to the history of the world—as, for example, in the several particulars of His first entrance into life (stable and manger), His circumcision, and His dedication in the temple; and that it tells how already this birth enriches the poor, and renews the youth of age, and spreads far around a new light of hope (chap. ii. 1–40). The same feature is observable in the suggestive fact, which it communicates from the middle of the youthful history of Jesus (chap. ii. 41–52). Quite in the same manner of representation, the commencement of the public life of Jesus is determined chronologically, and according to the political circumstances of the time, with great exactness. The Evangelist then shows us the threefold attestation given to Christ on undertaking His ministry. The first is the theocratic, through the instru-

mentality of John the Baptist; the second is the voice from heaven; the third lies in His human genealogy, which goes back to Adam in his true humanity and formation after the image of God, and through him to God Himself (chap. iii.). With this threefold attestation from without, corresponds the confirmation given by Christ Himself in His victory over the tempter in the wilderness (chap. iv. 1–13). The history then unfolds itself from the point of view of a holy residence on earth—a holy pilgrimage in accordance with His character as the Son of man. The first station, so to speak, from which Jesus takes His departure, is His native town, Nazareth (chap. iv. 14–30). The second station of His pilgrimage is Capernaum, where He fixes His residence, with a view to make this the centre of His evangelistic journeyings throughout Galilee (chap. iv. 31–44).

On the occasion of the first journey undertaken from Capernaum, the preparation for His departure is prominently put forward; after which, a compendious exhibition of the Gospel is presented, first in acts, and then in words (v. 1–vi. 49). On this follows the first return of Jesus to Capernaum, and the expansion of the Gospel horizon by the healing of the servant of a Gentile centurion (vii. 1–10). The second journey of Christ introduces us to a series of deeds and teachings, in which the Gospel unfolds itself with ever increasing power (vii. 11–viii. 21). To this succeeds His third journey, which has for its central fact the crossing of the lake, and ends in the mission of the apostles (viii. 22–ix. 6). Thereafter Jesus retires into a desert place, and prepares for His departure to Jerusalem, more especially by the history of His transfiguration (ix. 7–50). Accordingly His departure now takes place, and the frustration of His proposed journey through Samaria has for its result the sending forth of the seventy disciples (ix. 51–x. 37). The Evangelist then imparts to us various single incidents in the journey of Jesus from Galilee to Jerusalem. Without regard to chronological order, these particulars arrange themselves, according to their matter, into a picture of the journey of believers into the kingdom of God, or into a representation of the doctrine of salvation in facts (x. 38–xviii. 30). The end of the journey is the progress of Jesus towards Jerusalem, and His public entry into the city (xviii. 31–xix. 48). Its immediate result is His contest with the Sanhedrim in the temple (xx. 1–

xxi. 4). This is followed by the announcement of the destruction of the temple, the last judgment, and the end of the world (xxi. 5–38). The events preparatory to our Lord's passion contrast somewhat more strongly with the passion itself than in the case of the preceding synoptists (xxii. 1–38). The passion of Jesus (xxii. 39–xxiii. 56). The resurrection of the Lord, viewed especially as a glorifying of His death on the cross according to the Scriptures, and as a revelation of His new life in the risen spiritual body (xxiv.).

NOTE.

In the work of Dr A. Ritschl, *Das Evangelium Marcions, und das kanonische Evangelium des Lukas*, which, pretty much in the manner of the Tübingen school, proceeds on the hypothesis, that the Gospel of Marcion is not a mutilation of the Gospel according to Luke, but its root, the attempt to delineate the 'pragmatic plan of the Gospel of the original Luke' is introduced with the remark: 'It is difficult to discover any definite order whatever, chronological or material, in the Gospel' (p. 203). This assertion is certainly confirmed by what follows, in which the author succeeds better in overthrowing the arrangement by Schleiermacher, based on the narrative of the journeys, than in discovering any satisfactory connection for himself. An attempt of a similar kind is found in Ebrard, p. 99. The anonymous author of the book, '*Die Evangelien, ihr Geist, ihre Verfasser, und ihr Verhältniss zu einander*' (Leipzig, Otto Wigand, 1845), has marked the traces of the peculiarities of the Gospels, especially also of Luke, with much acuteness. But the delicate and free physiognomic forms of these peculiarities have, through his singular want of appreciation of the domination of the one Spirit of Christ in the four Gospels, been distorted into malicious, politically refined caricatures. Criticism has here reached that stage in which it seeks to interpret the unconstrained, fine, and beautiful lines of life in the different conceptions of the one object, formed by the several Evangelists, as specimens of the shrewd cunning, the spite and the animosities, which flow from party feeling, and to ascribe, therefore, those peculiar gifts, whose common vital ground is the one Spirit of God, to the spirit of hierarchical and political cabal. The preparation for this newest point of view, which seeks a construction of the Gospels by the

imputation of immoral and disreputable motives, was, indeed, already in existence. In reference to the essay by Zeller, '*Ueber den dogmatischen Character des dritten Evangeliums*,' in his 'Theol. Jahrbücher,' ii. 1843, comp. Baggesen, *Bedenken gegen die Berufung des Herrn Dr C. Zeller*, p. 11.

SECTION II.

THE LITERARY PREFACE.

(Chap. i. 1–4.)

In the preface, which is comprehended in a single, scientifically constructed, and somewhat lengthy sentence, the Evangelist addresses himself to his friend Theophilus, and commits to him the writing, which, in the first instance, he has dedicated to him.

He first indicates the sources of help which he had within his reach; states the character of his investigation; and finally, mentions the immediate and chief object which occasioned the writing of the book.

'Forasmuch as many have taken in hand to set forth a declaration of the events which have had their accomplishment (see above, i. 260) in the midst of us (in us?), according[1] as those who were eye-witnesses from the beginning, and became ministers of the word (of these events), have delivered them unto us, it seemed good to me also, having carefully gone through the whole from the beginning (from the first beginnings), to write it for thee, most excellent[2] Theophilus,[3] in orderly succession,[4] that thou mightest be acquainted with the sure foundation of the doctrines in which thou hast been instructed.'

[1] This expression shows that he does not mean to find fault with the written records, which lay before him.

[2] Κρατιστος. 'Probably a title of honour.'—De Wette.

[3] 'Not nom. appell., or a feigned name. Who, however, the man was, cannot be determined.'—De Wette. In reference to the untenableness of the supposition that he was a high priest of this name, or an Alexandrian, see De Wette's *Evang. des Luk.* p. 8.

[4] On the term καθεξῆς, see Ebrard, p. 95.

The Evangelist had thus a variety of evangelical documents in his possession. Besides this, he had received reports from original eye-witnesses of the Gospel history (also of its first commencement, the history of the childhood of Jesus). In general, he had found the documents to be in harmony with the reports. Nevertheless, from the existing material of written and oral traditions, he constructed a new work. This writing has primarily for its object to impart to a single individual, Theophilus, a Christian and personal friend of the Evangelist, a trustworthy historical foundation for his evangelical faith.

NOTE.

Although Luke was a disciple and companion of Paul, and composed his Gospel in a Pauline spirit, even if we must admit that he was in possession of evangelical traditions in common with Paul, it follows from the foregoing, that he must have written his history in an independent manner.

SECTION III.

THE EARLY HISTORY OF THE LIFE OF JESUS.—THE PARENTS OF HIS FORERUNNER. THE ANNUNCIATIONS. THE UNBELIEVING PRIEST IN THE TEMPLE, AND THE HEROIC FAITH OF THE VIRGIN AT NAZARETH. THE HYMNS OF PRAISE.

(Chap. i. 5–80.)

The beginning of the history of the personal life of Jesus conducts us to the temple at Jerusalem. It was in the temple that the first word of the near approach of Christ was spoken. The announcement was given by the angel Gabriel to a priest. Thereafter the same angel brings tidings of the approaching birth to a virgin in Nazareth, whom God had destined to be His mother.

The priest is Zacharias, who lives with his wife Elisabeth, of the daughters of Aaron, in the hill country of Judea. They have grown old, without having enjoyed the coveted blessing of

children. Zacharias belongs to the priestly order of Abia, which, according to the appointed course, at this time executes the priest's office in the temple. By lot he has been selected to burn incense, which leads him into the temple. Here the angel appears to him, and imparts the heavenly message.

The virgin who receives the second message is Mary, the betrothed of Joseph, of the house of David, in Nazareth.

It is remarkable, however, how strongly the history of the first message contrasts with the second.

Zacharias is an aged priest, who, with his wife Elisabeth, has walked in all the commandments and ordinances (means of justification, δικαιώμασι) of the Lord, blameless. He is occupied in the sanctuary, in the holiest function—the offering of the incense, praying, and fulfilling the symbol of the prayers of Israel. Here the angel appears to him. As a propitious sign, he places himself on the right side of the altar, and announces the tidings, that his prayer for a son has been at length heard, and that this son should be the forerunner of the Messiah. But Zacharias is struck with fear and troubled at the appearance. At first he cannot believe the message, because he and his wife are advanced in years; and he asks for a sign, by which he may know its truth. As a chastisement for his unbelief, the angel informs him that he should be dumb until the day that these things were accomplished. Thus the priest returns from the temple under a penalty of dumbness. He is unable to declare to the people the glad tidings of the nearness of the Messiah, but must carry them in silence back with him to his mountains. These are already indications that the temple-service approaches its end.

How entirely different is it with the history of the second message! It is imparted, not to a priest, but to a young Jewess —not in the temple, but at Nazareth in Galilee—not during the burning of incense on the altar, but in the simple dwelling of the virgin. But Mary receives the heavenly message with an heroic faith. She sees the angelic appearance with a more defined distinctness than Zacharias: it is as if a traveller by the way had turned in to visit her.[1] And yet she is not afraid, like the priest.

The one received the smaller promise, that his wife, the aged

[1] In the first case, it is Ὤφθη δὲ αὐτῷ; in the second, καὶ εἰσελθὼν ὁ ἄγγελος.

Elisabeth, should bear him a son, the forerunner of the Messiah, and doubted: Mary listened to the most unheard-of announcement, that she should bear the Messiah—bear Him as virgin, and was prompt to believe. The priest has to return with the heavenly message dumb to his home; and only after the son is born, or rather only at his circumcision, does he recover speech again, to sing the hymn of praise: Mary is at once moved with heavenly joy, and proclaims her blessedness in a song of thanksgiving.

This is the contrast between the Old and New Covenants. It also belongs to the contrast, that Elisabeth, after her conception, hid herself five months, according to Old Testament custom; whilst Mary, in the freedom of the New Testament spirit, hastens away over the mountains to visit her friend, after she has received the heavenly message, and its fulfilment is already in progress. In the opposite demeanour of the two mothers, there appears a reflection of the future mode of life which distinguishes the sons: John, who withdraws into the desert; and the Lord, who goes about doing good unto all.

Notwithstanding this inequality, in which the high dignity of the New Covenant in comparison with the Old, the decisive advance by which Christianity transcends Judaism significantly announces itself, we still find the closest connection, relationship, and harmony between the two. The same angel brings the first message and also the second, and in the second makes reference to the first. It is one grand operation of divine sovereignty which calls into being the two great messengers of the coming kingdom almost at the same time. They have both, according to the announcement of the angel, a close affinity to each other: the one born in the old age of the priestly couple, and filled with the Holy Ghost from his mother's womb; the other the miraculous offspring of the Virgin, conceived and born through the overshadowing power and operation of the Holy Ghost: the one a prophet, great in the sight of the Lord —a Nazarite, who drinks neither wine nor strong drink—the forerunner of the Messiah, who goes before Him in the power of Elias, and turns many of the children of Israel to the Lord their God, the hearts of the fathers to the children, and the disobedient to the wisdom of the just,[1] to make ready a people

[1] On the reference of this passage to the scribes and Pharisees, see vol. i. p. 347.

prepared for the Lord; the other the Son of the Highest—the King, to whom the Lord God giveth the throne of His father David, who shall rule over the house of Jacob for ever, and of whose kingdom there shall be no end. The two mothers salute each other, as sister-companions in the same faith, and in the same destinies. The one is aged and unfruitful, but she shall still bear the greatest hero of the old theocracy; the other is a virgin, who has never known man, and as such is appointed to be the mother of the Mediator of the New Covenant and Saviour of the world. The one is already far advanced in pregnancy, and the babe leaps in her womb whilst she salutes the future mother of the Lord; the other has scarcely received the promise, and yet she has attained to a blessed assurance that she shall bring forth—bring forth a Son—the Saviour of the world.

Mary's hymn of praise was occasioned by the salutation of Elisabeth: 'Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy.' Mary's answer is in a song of thanksgiving: 'My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of His handmaiden: for, behold, from henceforth all generations shall call me blessed. For He that is mighty hath done to me great things, and holy is His name. And His mercy is on them that fear Him, from generation to generation. He hath showed strength with His arm: He hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. He hath filled the hungry with good things, and the rich He hath sent empty away. He hath holpen His servant Israel—in remembrance of His mercy—as He spake to our fathers, to Abraham, and to His seed for ever.'

Thus sang Mary the virgin, who with the promise of the Lord in her heart had sped to the hill country to visit Elisabeth, when she heard the salutation of her friend, and in it a confirmation of her own faith. Her heroic faith, her pilgrimage to the hill country, and her song of praise, in which she is presented to us as the queen of the poor, the lowly, and the wretched,

a monument of divine condescension and grace, proclaim her as the courageous heroine of faith, who shall give birth to the Founder of the New Covenant. She is filled with a lofty assurance of the glorious future, and speaks in spiritual vision as if it were already come and accomplished; for the incarnation of the Son of God, the decisive event on which that future depends, has already taken its commencement. Mary was at this time always filled with the Holy Ghost; Zacharias, on the contrary, only first when he wrote the name of his son John on a tablet, and regained the use of speech. On that occasion he burst forth in the words:

'Blessed be the Lord God of Israel; for He hath visited and redeemed His people, and hath raised up an horn of salvation for us—an altar of refuge for the oppressed, whose corners, or horns, they have to lay hold of in order to be delivered—in the house of His servant David; as He spake by the mouth of His holy prophets, which have been since the world began—from the beginning of the æon—namely, deliverance from our enemies, and from the hand of all that hate us; to show mercy on our fathers, and (so) to remember His holy covenant, the oath which He sware to our father Abraham, that He would grant unto us—his children—that we, being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people, by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us—a morning sun from heaven hath saluted us—to give light to them that sit in darkness and in the night-shadow[1] of death, to guide our feet into the way of peace.'

In the song of Mary there breathes the anticipation of those future times, in their living germ, already within her womb, when all generations shall call her blessed, when God shall scatter the proud, and put down the mighty from their seats, and send the rich empty away, whilst showing mercy on them that fear Him, raising on high the lowly, and filling the hungry with good things. No doubt, she thinks, in the first

[1] Ἐν σκότει καὶ σκιᾷ θανάτου.

instance, of spiritual relations when she proclaims the humiliation of the proud and the exaltation of the humble; but these relationships appear to her nevertheless as the foundation of a new world in correspondence with them. Yet Mary does not confound the new announcements of salvation with novelties. She sees in them only the fulfilment of the ancient promises made to Abraham and to his seed. The key-note of her song, however, belongs to the New Testament in its divine and human elements, and only turns backwards to the Old Testament in its Christian promises. On the other hand, the song of Zacharias is, in the best sense of the term, priestly, and has its starting point in Old Testament conceptions. Salvation appears to him as salvation for the people of Israel. It presents itself to his mind under the figure of an altar of salvation, which, however, does not stand in the temple, but in the house and city of David. It reflects the old prophetic promises, and is based on the covenant oath made to Abraham. Its result, in a negative point of view, is the salvation and deliverance of Israel; and positively, the establishment of a people to serve God in holiness and righteousness as a holy priesthoood. The last-mentioned features show clearly how much all these Israelitish hopes of Zacharias are to be considered as the symbolic expression of anticipations which possess a spiritual character. Hence it is, that towards the close of his song of praise, he passes over from the Old Testament to the New Testament point of view, whilst, on the contrary, Mary returns from the New Testament hopes back to the Old Testament promises.

NOTES.

1. Those who impute to the Gospel of Luke a tone inimical to Judaism, find a sufficient refutation in this section, which places the commencement of the New Testament era in the Jewish temple. It may be conceded, however, that the Evangelist already indicates his Pauline point of view by the manner in which he exhibits the strong faith of the Virgin of Nazareth, beside the weak faith of the Jewish priest.

2. That the poetical character of this section, which Schleiermacher in his treatise on Luke (p. 23) points out, by no means invalidates the historical nature of the facts concerned, has been already shown. See vol. i. 324.

SECTION IV.

HISTORY OF THE BIRTH AND EARLY LIFE OF JESUS.

(Chap. ii. 1-40.)

The history of the birth of Jesus was connected in a truly human manner with the greatest changes in the political history of the world.

In those days the Emperor Augustus confirmed the political supremacy of Rome, by ordering the levy of a tax in all parts of the Roman empire. This tax was now also to be imposed on Judea (see above, i. 377), the territory of king Herod, and already a dependency of Rome. It showed that the independence of the kingdom of Israel existed no longer. But just this conclusive sign of the humiliation of the political Israel[1] was for the advantage of the Israel of the theocracy. The imperial decree became the occasion of Jesus being born in Bethlehem, the ancestral city of the house of David.

But this honour put on Jesus was also accompanied with abasement. Joseph and Mary repaired to Bethlehem in order to be taxed. Here Mary is delivered of her son. And thus is Jesus born of a poor pilgrim on her journey, and is first laid in a manger; a circumstance by which we incidentally learn that He was born in a stable, or in the meanest hut. (See above, vol. i. 379.)

The circumstances of His birth proclaim Him thus as the King of poor human pilgrims. But just this lowliness of His birth becomes the occasion of immediately spreading the good tidings of great joy among those of little account in the land—the shepherds. The revelations of Jehovah by His angel, which were wont to be given to the most distinguished men of the nation, the prophets, singly, are now imparted to an entire group of poor shepherds, who watch their flocks by night in the fields. They are shepherds who, surrounded by the bright radiance of the glory of the Lord, first hear from angelic mouth the announcement of the birth of Christ. 'Fear not'—thus sounds the heavenly message—'for, behold, I bring you good tidings of great

[1] Comp. Hoffmann, *Weissagung und Erfüllung*, p. 54.

joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.' But not one angel alone brought them these tidings. The scene suddenly changed, and a multitude of the heavenly host joined in praising God, and singing, 'Glory to God in the highest, and on earth peace, good-will toward men.' This song of heavenly spirits finds its echo in the hearts of Israelitish shepherds, and through them becomes the possession of the world. It is the eternal reflection of the light of joy which Christ spreads upon earth—the expression of the fact, that in His very birth He enriches the poor. The shepherds hasten from the field, and find the child in the manger. They proclaim the things which they have heard. Mary keeps and ponders them in her heart—doubtless, above all things, the angelic song. On this the shepherds return, glorifying and praising God for all the things that they had heard and seen, accordant as they had found them to be with the announcement made unto them.

It had not stumbled the shepherds to find the child in a manger. Their report deeply moved the heart of Mary; but with equal power was their own heart moved by the appearance of Mary with the child. These are Israelitish shepherds—as they have been trained under the theocracy—Israelitish-Christian poor people!

The birth of Christ, in its lowly manifestation, enriches the poor. With this first feature of His humiliation there is connected a second. When eight days were accomplished, the child was circumcised, according to the law. Circumcision was indeed, from an Old Testament point of view, a high honour. The child was thereby consecrated, enrolled among the people of God, and separated from the uncircumcised. But from a New Testament point of view, it imposes a humbling subjection and bondage under the burdensome requirements of the Old Testament law. Thus also Christ was now made under the law. But in connection with that event, He was named Jesus—Deliverer, Redeemer, Saviour. And the name for Him was not merely a name. The angel had called Him so before He was conceived in His mother's womb. Thus, out of eternity and for eternity, He received the name: Jesus. This name is the sign-manual of His character. At the same time, therefore, in which by circumcision He became a Jew, He was also designated in

the absolute sense of the word, Redeemer—Saviour of the world. From the act of circumcision went forth that name, which was to be for millions of men the watchword of their hope and everlasting salvation.

Lastly, at a third point in the history of His birth, light and joy in special measure were to spring forth. At the expiration of the time appointed by the law, Jesus was brought to Jerusalem, into the temple. His mother celebrated here the feast of her own purification, and the child, as a first-born, was, according to the prescribed ritual, dedicated to the Lord, and freed from the obligation of temple-service. On this festive occasion it was to become manifest that Christ was appointed to renew the youth of pious old age, and, in particular, to transform men and women of the school of the ancient law, hoary with years, and bowed down with painful longing for the promised deliverance, into youthful sons and daughters of the New Covenant, into joyful messengers of a salvation now displayed. This miracle was accomplished on the aged Simeon and on the aged Anna by the appearance of the child in the temple. Both are peaceful representatives of the prophetic spirit in Israel. Simeon has only prolonged his days through the promise, that he shall still see the Messiah. On the day of the presentation of the child, he is moved by the Holy Ghost to come into the temple. He recognises the child, takes Him up in his arms, and in a song of praise proclaims the salvation that has appeared to Israel, and at the same time the end of his own pilgrimage. 'Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.' The aged Anna was also a prophetess. She was fourscore and four years of age, and for long accustomed to spend her time in the temple in prayer. She also came in, saluted the child and praised God, and spake of Him to all them that looked for redemption in Jerusalem. The appearance of Christ had turned a lonely woman, stricken in years, into an evangelist, who in youthful freshness hastened with the tidings through the city.

Thus is Christ brought into the temple and presented before the Lord, without being recognised by the priesthood. The spirit of prophecy, which dwells in the simple-hearted Simeon,

has taken its departure from them. The Holy One of Israel has been brought to the temple, but they know it not. The holy child has been again carried forth from it, but no voice has become audible in their heart. They remark nothing, notwithstanding the dying strains of the aged Simeon. To this mournful state of torpor the old man pointed, when he spoke to the mother of Jesus, before her departure, the words, 'Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed.'

Simeon went home, and laid himself down to die; Anna spread a dawning ray of joy amongst the devout of the holy city; the holy family repaired to Nazareth; but the temple which Christ had visited, in which His elect ones had celebrated together, in brotherly intimacy, the feast of His manifestation, remained dumb.

In Nazareth, however, grew up, in the holy, calm development of His assumed humanity, the Saviour of the world.

NOTE.

The manner in which Schleiermacher (*Uber d. Schrift des Luk.* pp. 30 ff.) combats the supposition, that the tradition of the narrative of the shepherds is to be traced to Mary, is forced. Chap. ii. 19, it is said, offers but a feeble proof; for 'these words stand likewise in the concluding formula.' Also the narrative of the presentation of Jesus in the temple is not to be ascribed to Mary and Joseph, because 'Anna and Simeon were equally strangers to them' (p. 37). Conclusive arguments! On the other hand, Schleiermacher attributes to Mary the preservation of the incident recorded of Jesus when He was twelve years old, p. 39. In what has been said, we do not, however, deny the supposition of Schleiermacher, that single records in writing may have been in the hands of the Evangelist.

SECTION V.

THE HUMAN DEVELOPMENT OF JESUS.

(Chap. ii. 41-52.)

As Jesus was ordained to unfold the divine nature in the form of the purest humanity, it was needful that His divine-human consciousness should develop itself in a truly human manner. Of the truth and beauty of this development, the history of the event which occurred when He was twelve years of age gives us a glimpse.

His parents dwell still at Nazareth. As pious Israelites, they take part in the festive pilgrimages to Jerusalem. When Jesus was twelve years old, they take Him also with them to the feast, according to Israelitish custom. On their return, however, to Galilee, the holy youth remains behind in Jerusalem. The festive pilgrims journeyed in distinct processions. Jesus is drawn beyond the attractive sphere of such a company, by a more powerful attraction to the temple. This is the ascendency of the spirit above outward ordinances. His parents suppose Him to be in the company, and thus they accomplish a day's journey. They seek Him among their kinsfolk and acquaintance, but in vain. On the second day they return to Jerusalem to seek for Him. On the third day they seek Him there. After the lapse of the three days, they at length find Him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And they find that all who listen to Him are astonished at His understanding and answers. When they thus found Him, they were amazed; but His mother said to Him, 'Son, why hast Thou thus dealt with us? Thy father and I have sought Thee sorrowing.'

The answer of Jesus was as follows: 'How is it that ye sought Me? wist ye not that I must be about My Father's business?'

That is His consciousness. God is His proper Father, in the essential sense of the word, in contrast to the paternal relationship of Joseph in a civil sense, to which Mary points. Therefore is the house of the Father—the temple—His dearest residence,

and converse regarding the will of the Father, according to His word, His most grateful occupation.

This conception of His relation to the Father does not fill Him as yet in the form of a perfected consciousness, but as a lofty presentiment, whose undefined and dark outline stands forth unmistakeably, and with incomparable beauty, in the form of His expression. In the life He had in the things of His Father, He could altogether forget both time and place.

However, there is needed only a single hint from His parents, and He returns with them to Nazareth, and is subject unto them. Thus in obscurity He increases in wisdom and years, and in favour with God and man.

The scribes and priests in the temple, however, allow the holy child once more to take His departure without forming any anticipation of the glory and significance of His inward life; although, this time, they themselves were compelled to wonder at His understanding and His answers.

But His mother kept the words, in which the centre of His glorious development had made itself known, faithfully treasured up in her heart.

SECTION VI.

THE THREEFOLD ATTESTATION WITH WHICH CHRIST OPENS HIS PUBLIC MINISTRY.

(Chap. iii.)

The life of Christ was in an altogether peculiar sense a life for mankind. Viewed historically, it formed the innermost centre of the history of our race. The commencement, therefore, of the public ministry of Jesus must be determined in relation to the political history of the world. For the public ministry of Christ, however, preparation was made in the public ministry of John the Baptist. And therefore has Luke chronologically fixed the last, and through the last the other also.

John, the son of Zacharias, appeared in the wilderness at the call of the Lord—that is, as a prophet, after the manner of

Old Testament prophets—in the fifteenth year of the reign of Tiberius, when Pontius Pilate was governor of Judea, Herod ruled as tetrarch over Galilee, his brother Philip over Iturea, and Lysanias over Abilene—Annas and Caiaphas being the high priests.[1]

John was appointed as His forerunner to introduce the Lord into His place in the history of the world. This constituted his entire mission. The anti-pharisaical, universal tendencies of his spirit were in harmony with it. It expressed itself in the human views he taught concerning life; and finally, it was sealed by a career of much personal suffering.

His mission is completely described in the words of the prophet Isaiah: 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His side-paths into thoroughfares (in the following order):—Every valley shall be filled; every mountain, and even every hill, shall be made low—removed, all curves—or crooked parts—shall be made straight, and all rough places—or inequalities—shall become a smooth road—without obstruction.'

The universal character of the Baptist's position is shown in the earnest rebukes which he directed not only against the Pharisees and Sadducees, but also against the multitudes of the Jewish people who flocked to him; in his designating them a generation of vipers, and demanding of them to bring forth the *right*, true fruits of repentance; in his warning them against placing their trust on their descent from Abraham, in the words, 'God is able of these stones to raise up children unto Abraham;' and in his announcing to them that the axe was already laid unto the root of the trees, that every tree which brought not forth good fruit should be hewn down and cast into the fire.

Also, in his ethical teaching and views of life the same character distinctly appears. These are distinguished by two characteristic features. They are religious, and they are human. His doctrine is thus a precursor of the doctrine of Christ. To all classes who questioned him regarding the conduct of life, he gave instructions in this spirit. To the multitude in general he said, 'He that hath two coats, let him impart to him—or share with him—that hath none; and he that hath meat, let him do likewise.' To the publicans he gave the fol-

[1] Regarding these chronological and historical data, see above, vol. ii. p. 1.

lowing directions: 'Exact no more than that which is appointed you'—than the legal contribution. Finally, to the soldiers his instructions were, 'Oppress no man, either with rude violence or by secret denunciations;[1] but be content with your wages.' In these, and many similar directions, we recognise the Christian character of his ethics. His doctrine was not less in its substance christological. Amongst the people great expectations were formed regarding his person. All hearts were occupied with the thought—Possibly he may announce himself as the Messiah. But John gave to all the frankest declaration: 'I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost, and with fire; whose fan is in His hand, and He will throughly purge His floor, and will gather the wheat into His garner; but the chaff He will burn with unquenchable fire.' This, and much besides, formed his announcements to the people, which he accompanied with suitable exhortations.

Therefore, in his sufferings also it was needful for him to be a forerunner of Christ. Herod the tetrarch had been rebuked by him in reference to Herodias, his brother's wife; and now, to all the evil which he had otherwise done, he added this also, that he cast John into prison.

Thus was Christ in His whole character accredited by His forerunner John. This general attestation was turned into a personal testimony at His baptism.

Besides the historical testimony of John, a second and higher testimony was vouchsafed. When all the people were being baptized, and Jesus also received baptism, whilst He prayed, the heaven was opened, and the Holy Ghost descended in a bodily shape, like a dove, upon Him; and a voice came from heaven, which said, 'Thou art My beloved Son; in Thee I am well pleased.' Thus He was accredited by His Father in heaven, not only by the voice from heaven, but also by the revelation of the Holy Ghost, of whose presence a visible sign gave witness, —accredited in His divine nature.

With this second testimony corresponded also the third, which lies in His human nature and descent;—in His age, as in His genealogy.

[1] Μηδένα διασείσητε, μηδὲ συκοφαντήσητε.

Jesus was then about thirty years of age, when He began—to appear publicly,—and was, as was supposed,[1] the son of Joseph, the son of Eli, the son—as this noblest line of ancestry proceeds —of Matthat, of Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos, of Naum, of Esli, of Nagge, of Maath, of Mattathias, of Semei, of Joseph, of Juda, of Joanna, of Rhesa, of Zorobabel, of Salathiel, of Neri, of Melchi, of Addi, of Cosam, of Elmodam, of Er, of Jose, of Eliezer, of Jorim, of Matthat, of Levi, of Simeon, of Juda, of Joseph, of Jonan, of Eliakim, of Melea, of Menan, of Mattatha, of Nathan, of David, of Jesse, of Obed, of Booz, of Salmon, of Naasson, of Aminadab, of Aram, of Esrom, of Phares, of Juda, of Jacob, of Isaac, of Abraham, of Thara, of Nachor, of Saruch, of Ragau, of Phalec, of Heber, of Sala, of Cainan, of Arphaxad, of Sem, of Noe, of Lamech, of Mathusala, of Enoch, of Jared, of Maleleel, of Cainan, of Enos, of Seth, of Adam, who had his descent from God.

This most ancient and noble extraction, the true humanity of Christ, as it is seen, in its descent from Adam, running in a sacred line of ancestry through the whole human family, is the third attestation with which Christ makes His appearance as the Redeemer of mankind. The third attestation, however, does not lie beyond the limits of the second, but is parallel to it. It was necessary that Christ should be truly the Son of man, as well as truly the Son of God, in order to His being the Saviour of men. It was necessary that the unity of Godhead and manhood should appear in a personal form. As, however, He was in a real sense the Son of man, before all others, in virtue of His anointing by the Holy Ghost, or as the Son of God; He was, on the other hand, also the Son of God, not only in the sense of His immediate descent from the Father, but likewise because of His historical descent from Adam—as the heir of the divine relationship, and of the divine and human mission, with which the latter was invested—as the inheritor of his blessing.

The second and third attestation given to Christ may therefore be comprehended in one, as each requires and implies the other. They form together the essential or natural, as distinguished from the historical attestation, which was imparted to Him by John the Baptist.

[1] Because men were not acquainted, as the Evangelist was, with His true origin.

NOTES.

1. Dr A. Schweizer, in his essay, '*Das Verhältniss der evangelischen Vorgeschichte, zur Bestimmung des Jahres der Geburt Christi*' (in Zeller's theol. Jahrb., 1847), arrives at the conclusion, that the chronological statement, Luke iii. 1, 2, 23, is at variance, first with the chronological statement of the same Gospel, ii. 1,—further, with the statement, i. 3,—and finally, with the statement, Matt. ii. 1 (see p. 19). The critic has, however, attained this result only by ignoring a very important consideration, which has been urged in connection with this subject,—viz., the position maintained by Kuinoel in reference to the fixing of the commencement of the reign of Tiberius, Luke iii. 1, that Luke may have dated it from the beginning of his co-regency with Augustus, which took place two years before the death of the latter (see above, vol. ii. p. 4). The reasoning of Kuinoel is not disposed of by the parenthetical remark: 'It is not customary to reckon the short co-regency of Tiberius with Augustus.' Besides, the hypothesis that, Luke ii. 2, *αὐτὴ* should be read instead of *αὕτη*, and that the first verse describes only the preliminary arrangements made with a view to the tax, is not confuted by the author, when he remarks, that in this case Joseph went *ἀπογράφεσθαι*, but not to the *ἀπογραφή*! There is undoubtedly a difference between the *ἀπογράφεσθαι* and the completed *ἀπογραφὴ*, which immediately appears, when one attempts to form a conception of the facts of the case. For registration with a view to taxation necessarily precedes the imposition of the tax itself, and, according to circumstances, may anticipate the latter even by years. Such a picturing of the incidents, as well as of the manner, in which Luke, according to Schleiermacher's opinion, so carefully handled the documents which were in his possession, as to be enabled here in the second verse, with a soft touch of the hand, to introduce a correction of a (woman's[1]) inexact statement, without changing the expression of it, are not perhaps, after all, to be reckoned among the critical artifices which the author professes to discover, especially on the part of apologetic criticism. At all events, it is a much smaller specimen of the kind, to suppose that Luke retained the word *ἀπογράφεσθαι*

[1] See above, vol. i. p. 376.

in spite of its liability to misconstruction, than that he adopted three contradictory chronological statements, through a blind veneration of tradition. In other respects also the criticism which has occupied itself with the unity of the Gospels, has for the author laboured in vain. He still finds the parents of Jesus living, before His birth, in Bethlehem, according to Matthew. The star of the wise men is still, according to Matthew, a geographical landmark, in the literal sense of the term. Herod must still have effected the slaughter of the children in an official manner, if indeed he did so at all, etc. And as regards the principles of criticism, the author still sees 'an unworthy dread of the negative criticism' to prevail, whilst many have got to the stage of avowed indignation against the moral obliquities of the negative criticism, without the least alarm on account of the thing itself.

2. The reference by Luke, ver. 2, to the priesthood of Annas and Caiaphas, is without doubt intended to indicate the sad decay of the high-priestly office by the specification of actually existing irregularity, in a similar way as when John speaks of the 'high priest that same year.'—See above, vol. ii. p. 8.

3. Schleiermacher is of opinion, that when the sign was given, with which our Lord was honoured at His baptism, John must have been alone with Him, as every trace is wanting of the great effect it must have produced, had the occurrence taken place in the presence of a great multitude. It is not, however, taken into account, that divine events of this kind may happen in the midst of a large assemblage, without being clearly or deeply apprehended by the multitude (comp. John xii. 28). There is certainly no ground which compels us to believe in the presence of a multitude on that occasion.

4. From the importance which Luke attaches to the human descent of Jesus from Adam, we must suppose that he has communicated His real and not His legal genealogy, that is, the genealogy of Mary, not that of Joseph. Schleiermacher has not discerned the significance of the position given by Luke to the genealogy of Jesus, and has therefore supposed that the Evangelist had received this genealogy apart, that he had previously found no suitable opportunity for communicating it, and now from necessity, and with no small difficulty, assigned it the only place which still remained.

SECTION VII.

THE PERSONAL PROBATION OF THE LORD IN THE WILDERNESS.

(Chap. iv. 1–13.)

The testimony which the Lord received in divers manners had to be confirmed, by Himself affording a practical demonstration that He was the Christ, by His approving Himself victorious over the temptations of Satan, and thus opening for Himself a free path to His public ministration.

The history of His temptation appears to us here in the form of a single journey from the Jordan into the desert, and from the desert over the mountainous region to Jerusalem. According to this order are the successive temptations represented. The first temptation takes place in the desert, the second on the top of a high mountain, the third on a pinnacle of the temple in Jerusalem.

We must distinguish, however, from these three great temptations, which the Lord had to endure at the end of His sojourn in the wilderness, a general temptation which occupied Him during the time of His residence there.

After His baptism, Jesus returned from the Jordan full of the Holy Ghost. The Spirit, however, led Him into the solitude of the desert. Here He remained forty days, all the while occupied with temptations of the devil. In those days He did eat nothing; and when they were ended—along with their temptation—He afterward hungered.

Now, however, occurred the three last temptations, as conclusive acts, in which the previous more general temptation was terminated and completed. If, perhaps, the form assumed by the latter was, that He should withdraw Himself from mankind and the world (as eremite), inasmuch as Satan seemed to obstruct every way of access to men (see above, ii. 57, etc.), the character in which the temptation now presented itself was that of a threefold incitement to worldly enjoyment. The tempter sought a point of attachment for these allurements in the circumstance of His manifest indigence—in the fact of His hunger.

The first temptation was in these terms: 'Command this

stone, that it become bread.' The answer of Jesus, on the other hand: 'It is written, Not by bread alone shall man live, but by every word of God.' He ought, even as Son of God, to regard bread and sensual enjoyment as the first condition of life; on the contrary, He declared that for Him, even as man, the first condition of life, the nourishment which sustains life, and the enjoyment of life, are not found in bread, but in the word of God. Even in the consciousness that He was a God, He should give place to the painful cravings of appetite, and with the haste of a sorcerer procure for Himself bread, according to Satan's suggestion; He, on the contrary, declared that He, as man, according to the statement of the word of God, finds the life of His life in the word of God.

The second temptation was as follows:—The devil, taking Him up into a high mountain, showed Him all the kingdoms of the world in a moment of time,[1] and said to Him, 'All this power will I give thee, and the glory which they—all these kingdoms—afford; for to me it is delivered, and to whomsoever I will, I give it. If thou wilt therefore bow the knee in worship before me—thus he spoke with satanic logic, putting a gloss on sin—thine it shall be—the glory—whole, and without reserve.' Jesus answered, 'It is written,[2] Thou shalt worship the Lord thy God, and Him only shalt thou serve.' In the refulgence of the world's grandeur, it was intended that the Lord should see the power and glory of its prince, and that this sight should excite in Him the lust of ambition. He was to have possession of the world's dominion on the condition of secretly bowing the knee to Satan. But to the word of Satan, which sought to turn the splendour and beauty of the world into an object of fascinating enchantment, He opposed the word of Holy Scripture. To this worldly dominion and glory which He should possess, with secret self-contempt, in the consciousness that He was Satan's slave, He opposed the consciousness of Him who is poor, but stands right royally free over against all the glory and enchantments of the world, and only falls down before the Lord His God, whom alone He serves.

[1] This point is not unjustly regarded as an indication of symbolical representation.

[2] The words, 'Get thee behind me, Satan,' which are not sufficiently authenticated, appear to have been adopted from Matthew. Here they interrupt the connection.

On this, Satan prepared the way for the third temptation, by bringing Him to Jerusalem, and setting Him on a pinnacle of the temple. When there, he thus spoke: 'If thou be the Son of God, cast thyself down from hence; for it is written, He shall give His angels charge over thee, to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.' To this Jesus replied, 'It is said, Thou shalt not tempt the Lord thy God.' Thus the Lord also triumphed over the temptation to fanatical presumption and spiritual pride,—a temptation which, with diabolical artifice, misemployed a word of Holy Scripture itself to attain its object. Jesus shows that the more special declarations of the word of God are to be explained by the more general, the more figurative by the more literal, the darker by the more distinct; and thus sets aside the false application of the passage quoted. And to the fanatical and hierarchical presumption which, with hypocritical perversion of the word of God, seeks to make even the government of God subservient to its own interests, He opposes the obedience of the child of God, who refuses to tempt his God, or turn His supreme dominion into a means of attaining his own private and selfish ends, and repels with holy indignation the daring insinuations of the tempter, who would have Him so to do.

This last temptation appears to human feeling as the most horrid and the most dangerous of all, and compliance with it as the most terrible apostasy; and thus might the Evangelist of Christian humanity be led to place it as the last and highest of the series.[1]

After the devil had tried the Lord with all these various forms of temptation, he departed from Him for a season—probably until the time of His passion.[2]

NOTE.

Schleiermacher connects also vers. 14 and 15, as a concluding formula, with this section. The general character of ver. 15

[1] The conception of the three temptations in the form of a continuous journey (which did not conduct from the desert to Jerusalem, and then back again to the high mountain), might also doubtless, as a co-operating cause, have occasioned Luke to place them in the order he has followed. See Schleiermacher, p. 55.

[2] See above, ii. 65.

no doubt invites to this arrangement; but one must, nevertheless, not overlook the close connection between this and the following part.

SECTION VIII.

THE BEGINNING OF THE PUBLIC CAREER OF JESUS. HIS DEPARTURE FROM HIS NATIVE TOWN, NAZARETH.

(Chap. iv. 14–30.)

The public life of Jesus was a pilgrimage in the highest and noblest sense. One may regard as the starting point of this pilgrim-life His native place, Nazareth, from which He was early expelled. Its termination was Jerusalem, where He died on the cross.

In the power of the Spirit, Jesus returned into Galilee. His fame spread itself through all the region around. He made Himself known chiefly as a teacher in the synagogues; and in this first period of His ministry He was praised of all.

Not so, however, in His own town of Nazareth, the place in which He had been brought up. Here He went, as was His custom, into the synagogue on the Sabbath-day. He accepted the post of reader. He stood up. There was delivered to Him the book of the prophet Isaiah. He unfolded the manuscript, and found the following passage:—

'The Spirit of the Lord is upon me. Therefore hath He anointed me to preach the Gospel to the poor. He hath sent me to heal the broken-hearted,[1] to proclaim deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are cast down,—thus—to proclaim the acceptable year of the Lord—the year of jubilee' (Isa. lxi. 1).

When He had closed the book, and delivered it to the officer, He sat down. The eyes of all who were in the synagogue were fastened on Him. He began to speak, and the groundwork of His address was, 'This day is this scripture fulfilled in your ears.' He presented Himself as that messenger of peace to the

[1] This clause is not fully authenticated. *Vide* Lachmann.

poor of every class whom the prophet had described. The people became impressed with the feeling that it was indeed He; they testified in His favour, and wondered at the gracious words which proceeded out of His mouth.

This devout admiration was, however, destined soon to turn into vulgar surprise. They took offence at His humble origin, saying, 'Is not this Joseph's son?'[1] 'Ye will surely,' rejoined our Lord, 'say unto Me this proverb, Physician, heal thyself. The things which, as we have heard, thou didst in Capernaum, do also here in thine own country.'[2] To this He replied, 'Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian.' And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust Him out of the city, and led Him to the brow of the hill, whereon their city was built, that they might cast Him down headlong.

But He, passing through the midst of them, went His way.

It was in accordance with the character of the Son of man, that He should immediately, at the commencement of His ministry, bring the Gospel to His native place. It was an arrangement which displayed it in the most beautiful manner, that He should announce to the despised city of Nazareth the

[1] The critical spirit should not be stumbled by the apparent contradiction between this expression on the part of the people of Nazareth, and the previous remark, that they bare Him witness. It constitutes the point of the whole passage.

[2] From this passage it has been concluded that the event belongs to a later period, after the miracles performed in Capernaum, as narrated by the Evangelist. But the place assigned to it by Luke is supported by John iv. 45. That Jesus had already performed miracles in Capernaum, is implied not merely in the narrative of Luke, but in the passage just quoted. How else could the nobleman there spoken of have sought the Lord in Cana? One needs only to bear in mind that Jesus, before His first journey to Jerusalem, resided in Capernaum for a short time, during which the miracle in question may have taken place.

Old Testament Gospel of the Lord's Anointed, who preaches good tidings to the poor, and proclaims the jubilee year of deliverance to all the wretched. In expounding this scripture, He expounded His own heart; the Scripture testimony of the Anointed One was a testimony concerning Himself; and the sermon regarding the proclamation of the year of jubilee, became a proclamation of the jubilee itself. He carried thus the offer of this deliverance now to His own despised countrymen, and they felt the power which resided in the gentle flow of His gracious words.

But the thought of His humble birth was able to destroy all these happy impressions.

This thought had already proved an obstacle to the display of great miraculous power amongst them. And now they were disposed to make it a ground of reproach, that He had preferred the vain, worldly, heretical, and proud maritime city of Capernaum to their own little mountain town,—in their eyes perhaps distinguished for its piety, and, at all events, His native place. This reproach He met by a few examples from the Old Testament, which struck at the very root of the claims to the ministry of prophets, raised either by a narrow-minded home pride, or by pharisaic Judaism. Had not the prophet Elias—the ideal of a true and zealous Jewish prophet—during the time of the famine, dwelt in a foreign land, in the house of a heathen widow, and dispensed miraculous sustenance to her, rather than to the widows of Israel? Had not the prophet Elisha healed the Syrian captain Naaman of leprosy, although there were then many lepers also in Israel? Both those prophets had disregarded the double offence given to their own people: they had afforded miraculous help to foreigners—to heathens, whilst they had allowed many persons in Israel, similarly afflicted, to go empty away.

Thus the Lord exposed to the view of His countrymen only a few things from Old Testament history—from the life, one may say, of the most orthodox prophets. But that little was so universal in its tendency, that it sounded in their ears as the grossest heresy. With uproarious unanimity the synagogue in Nazareth rejected Him, they excommunicated Him, cast Him out of the synagogue and the city, and had almost thrown Him headlong from a precipice in order to destroy Him.

But now there manifested itself more powerfully a mysterious something in His demeanour which paralyzed the hands and hearts of His enemies. The people of Nazareth saw that their countryman—that the son of Joseph—in the lofty expression of His spiritual nature, was indeed a stranger. They had not thought the appearance of a Roman emperor so exalted. A gesture, a look of Jesus; and with involuntary reverence they open for Him a path. He passed through the midst of them, and was soon away.

This was His departure from His native place. Banished and homeless, the Son of man departs in order to bless mankind.

NOTES.

1. The Evangelist Luke also passes by the time between the first and the second return of Christ from the Jordan.

2. It is highly characteristic of the third Evangelist, that according to him Jesus begins to announce the year of jubilee for the poor, the wretched, for contrite hearts, in His native city of Nazareth; that He is there rejected on account of His origin, and, as an exile, commences His pilgrimage.

3. Regarding the identity of this narrative with that of Matt. xiii. 54–58, *vid.* Schleiermacher, p. 63.

SECTION IX.

THE SECOND STAGE IN THE PILGRIMAGE OF JESUS. HE FIXES HIS ABODE AT CAPERNAUM.

(Chap. iv. 31–44.)

The second stage of the wanderings of Jesus was Capernaum, a city in Galilee (Upper Galilee).[1]

Here also He appeared in the synagogues on the Sabbath-days, and taught. And here His audience felt that His word was in power, without taking offence at His lowly origin. There-

[1] See above, ii. 355. Luke, as well as Matthew and John, seems to be acquainted with the currency of the name Galilee for Upper Galilee.

fore also did Capernaum become a chief scene of His mighty works. On a previous occasion He must have performed miracles in this place, as has been stated. Hence we may explain the fact, that here He was already an object of terror to those who were demoniacally possessed. That He was so, is proved by the healing of a demoniac in the synagogue at Capernaum, which Luke also narrates. The Evangelist characterizes the demoniac more exactly—he had the spirit of an unclean devil. He distinguishes thus between the demon himself in his individuality, and his spirit. This seems to indicate that the patient was possessed by the demon in the joint action of his entire spiritual being. The words with which the demon received the Lord, and which are also narrated by Mark, he uttered, or rather cried out, with a loud voice. In this case of healing occurred the singular circumstance, that during the paroxysm of recovery, the demon suddenly dragged the patient into the very midst of the assembly, without, however, doing him any injury. This may have helped to increase the astonishment of the people at the power of Jesus over devils.

The second miracle consisted in the cure of Peter's wife's mother, who had been taken with a great fever. Jesus healed her, bending over her and rebuking the fever. In this case also a cure took place by delivering the spirit of the sufferer from the ban of sickness.

In the numerous cures which Jesus effected on the sick, who were brought to Him after the sun was set, He systematically employed the laying on of hands. 'He laid His hands,' we are told, 'on every one of them, and healed them.' From these cases of healing we must distinguish the casting out of devils, who came out of many. He rejected the honour attempted to be given Him by the demoniacs, who proclaimed Him to be the Son of God. He rebuked them, suffering them not to speak: they knew that He was the Christ.

On the following morning, when the Lord departed into a desert place, a great multitude of people went after Him. We learn also what their purpose was: they wished Him to stay, and not depart from Capernaum. They thus formed a marked contrast to the people of Nazareth, who had cast Him out from their city. He however declared that He must proclaim the Gospel of the kingdom in other cities also, being thereunto

sent. On this He commenced His journey through Galilee, and preached everywhere in the synagogues.

NOTES.

1. The description of the remarkable circumstances attending the healing of the demoniac, and of the conduct of our Lord in the recovery of Peter's wife's mother, is quite after the manner of Luke. It is also characteristic of the Evangelist to notice the multitude of people who sought the Lord in the desert place, and urged Him not to depart from Capernaum; whereas he makes no mention of Simon, who was the leader on that occasion.

2. That the Evangelist does not take advantage of every opportunity to oppose the Judaizers, is shown by the circumstance that he does not (ver. 32) compare the doctrine of Christ with that of the scribes and Pharisees, as is done by Mark. He likewise omits (ver. 42) to mention that Jesus prayed in the desert place; so that the remark, that he delights on every occasion to represent Christ as praying, must be corrected. In the account of the healing of Peter's mother-in-law, he passes by the circumstance that Jesus took her by the hand and lifted her up.

3. Schleiermacher accounts for the circumstance that Simon is here only incidentally mentioned, and in this manner is introduced for the first time, by the hypothesis, that Luke composed his narrative from memoranda. But it may be also explained from the fact, that the Evangelists wrote for readers to whom the general outlines of Gospel history, and especially the names of the disciples, were already known. Schleiermacher is of opinion that the occurrence, v. 1–11, must necessarily have preceded the healing of Peter's mother-in-law; in like manner Gfrörer (p. 126). And with regard to the unprefaced remark, *διηκόνει αὐτοῖς*, see Ritschl (p. 77). These words are, however, introduced by the previous *ἠρώτησαν αὐτόν*, etc.

4. The 44th verse is apparently the concluding formula of a narrative, as it anticipates in a general form that which is first introduced by the following section.

SECTION X.

THE FIRST JOURNEY OF JESUS UNDERTAKEN FROM CAPERNAUM.—THE DEPARTURE. THE GOSPEL IN FACTS. THE GOSPEL IN WORDS.

(Chap. v. vi.)

The first departure from the Galilean sea of the fishermen, whom Jesus called to be His disciples, was celebrated, like the last (see John xxi.), by a remarkable draught of fishes. The occasion of it in the present instance was, that the people more and more pressed around Him to hear the word of God, as He stood on the shore of the lake and taught. Seeing two ships on the shore, out of which the fishermen had gone to wash their nets, He entered into one of them, which was Simon's, and prayed him that he would thrust out a little from the land. He now sat down, and taught the people from the ship. When He had left speaking, He said to Simon, 'Launch out into the deep, and let down your nets for a draught.' 'Master,' answered Peter, 'we have toiled all the night, and caught nothing: nevertheless at Thy word I will let down the net.' And when they had thus done, they enclosed a great multitude of fishes, so that their net began to break. And they beckoned to their partners in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' feet, and said, 'Depart from me; for I am a sinful man, O Lord.' For fear fell on him, and on all who were with him, at the draught of fishes which they had taken; and likewise on James and John, the sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, 'Fear not; from henceforth thou shalt be a fisher of men.' And they brought their ships to land, forsook all, and followed Him.

One may see clearly from this narrative, that a close connection between Jesus and these three disciples had been previously formed. This event, however, brought the decision. Twice thus did the Lord crown the labour of His disciples in their worldly avocation with a miraculous blessing, and make it the

sign of a promise with reference to their spiritual ministry. That, however, He so deeply humbled and shamed the disciple by the overflowing abundance of His blessings; that the disciple, on this revelation of the grace of Christ, gave utterance to a feeling, such as the prophets of the Old Testament expressed on beholding the visible manifestation of Jehovah—a feeling of judgment and of death, in the view of the glory and holiness of the Lord; and that he made confession of his sinfulness in the presence of his companions: all this had to be told us by Luke, the companion of Paul, and a sharer with him in his deep knowledge of sin and grace. After such an experience on the part of the disciple, the Lord could now also add the declaration—'From henceforth thou shalt be a fisher of men.'[1]

During the journey which now commenced, Jesus unfolded His glory in a series of miracles which may be regarded as a first Gospel—a complete cycle of Gospel ideas—in facts.

The first of these miracles consisted in the healing of a leper, who met Him in one of the cities which He visited—a man full of leprosy. Falling on his face, the sufferer besought Him that he might be healed. The Lord granted him his request, touched him with His hand, enjoined on him silence, and sent him forthwith to the priest. By this deed, however, His fame spread the more; so that great multitudes flocked together, both to hear, and to be healed by Him of their infirmities. They found Him in the wilderness, where He had withdrawn Himself, and prayed.

The second miracle was the healing of the paralytic. On one of those days,[2] as Jesus was teaching, there sat by Pharisees and doctors of the law, who were come out of every town of Galilee and Judea, and even from Jerusalem. But also under the restraint of such a circle the power of the Lord was present to heal. There was brought to Him a paralytic on a bed. His bearers, finding no other mode of entrance, ascended to the house-top, and let him down through the burnt tiles of the flat

[1] Notwithstanding such a mark of distinction put on Peter, must the third Gospel be ever making him the butt of his polemics, according to the work already quoted, *die Evang.*, etc.

[2] The expression ἐν μιᾷ τῶν ἡμερῶν (ver. 17) has reference to the days of this special journey, as the expression ἐν μιᾷ τῶν πόλεων (ver. 12) to the cities, which on this first journey He visited.

roof,[1] into the midst of the assembly, before Jesus. In the first place, the Lord announced to the paralytic the forgiveness of his sins! He then declared to the Pharisees, who were disposed to regard the announcement as blasphemy, that He would confirm the power of the Son of man on earth to forgive sins, and forthwith, addressing Himself to the paralytic, said, 'I say unto thee, Arise, and take up thy couch, and go unto thine house.' It was a wonderful transformation of the scene, when the man immediately took on his shoulders the bed on which he had, the moment before, been lying so helpless, and when, in the place of the dumb entreaty, which had appeared in his pitiable appearance, there were heard the loud praises of God, with which he departed to his own house. All the spectators were beside themselves. With the feeling of happy astonishment, there alternated here also emotions of holy fear, which appalled every heart, and gave occasion to the cry, 'Unheard-of things have we seen to-day!'

These are the two fundamental forms of the saving power of Christ: He delivers man from the corrupt substance of his sickness—from his leprosy; and He quickens his numb and impotent members with new life.

That the main object, however, which He has in view is the deliverance of sinners from their sins, becomes at once manifest. Already, in the case of the first miracle, He attaches the help rendered to the exercise of faith. In the second miracle He makes the absolution of the heart precede the healing of the body. And now He gives it speedily to be known, that His aim above all is directed to sinners needing salvation.

There followed, namely, the call of Matthew from the receipt of custom, to a place in the circle of disciples. Levi left all and followed Him. He first made Him, however, a great feast in his own house; and His fellow-guests consisted of a great company of publicans and others—of a like description. This occasioned a murmuring among the Pharisees and *their* scribes, who reproached His disciples, because they ate and drank with publicans and sinners. To this Jesus replied with the proverb, They that are whole need not a physician, but they that are sick; and with the declaration, that He came not to call the righteous, but sinners *to repentance.*

[1] Some documents have the addition—ἀποστεγάσαντες τοὺς κεράμους: *vid.* Lachmann.

On this, they gave utterance to a second ground of offence. This had still less in its favour, even an apparent foundation in the law. And therefore He also, no doubt, assumed the milder tone of surprise, which they had exhibited to Himself. 'The disciples of John,' it was said, 'fast often, and *hold exercises for prayer;* as likewise the Pharisees. Why then do thine eat and drink?' 'Can ye,' was the answer of Jesus, according to Luke, 'make the companions of the bridegroom fast while the bridegroom is with them? Those days shall indeed come,' said He further; 'and when the bridegroom shall be taken away from them, then shall they fast in those days.' In conclusion, He spoke to them this parable: 'No man putteth a piece of a new garment upon an old; and if he does so, the new also maketh a rent, and the piece of the new fitteth not to the old. And no man putteth new wine into old bottles: if he do it nevertheless, the new wine bursts the bottles, and is spilled, and the bottles perish. But new wine must be put into new bottles, and both are preserved.' Jesus added, according to Luke, a kindly word, which should serve to excuse the honest amongst those narrow-minded persons: 'No man also, who is accustomed to drink old wine, straightway desireth new; for he saith, The old is better.' (And even if it should be more acrid, it still seems to him, or he persuades himself, and seeks to persuade others, that the old is milder.)[1] Whilst, however, He asserted the gospel of Christian intercourse with publicans and sinners, and of Christian festivity against the Pharisees, not less did He maintain the rights of evangelical Sabbath celebration in works of necessity and of love.

First, He asserted the claims due to works of necessity.

On the second Sabbath after the first, the following occurrence took place. He went through the corn-fields, with His disciples; and these plucked the ears of corn, and ate them, rubbing them in their hands. For this, as an act of Sabbath desecration, they were reproved by certain Pharisees. Jesus, in reply, appealed to the example of David: 'Have ye not read what David did, when himself was an hungered, and those who were with him; how he went into the house of God, and did

[1] Thus understood, the expression would be ironical; in which case, however, the remark is difficult to answer—'That the old wine is really better, and was, and still is, universally held to be so' (Wetst.). *Vid.* De Wette, p. 41.

take and eat the shew-bread, and gave also to his companions, although it was lawful for the priests alone to partake of it?' To this He added the declaration, that the Son of man is Lord—a sovereign Ruler—even over the Sabbath.

The Lord then exhibited Sabbath celebration in works of love, which, as such, are for the most part also works of necessity.

The occurrence took place on another Sabbath-day, in the following manner:—Jesus entered into a synagogue and taught. There was present on that occasion a man with a withered hand. The scribes and Pharisees watched Him, whether He would heal on the Sabbath-day, that they might find an accusation against Him. But He knew their thoughts, and commanded the man to rise up and stand forth in the midst. When he had done so, Jesus said to them, '*I will ask you one thing;* Is it lawful on the Sabbath-days to do good, or to do evil? to save life, or to destroy it?' And looking around on them all, He said to the man, 'Stretch forth thy hand.' The miraculous cure should, apparently, have then first followed. But it had already taken place—taken place in the most sudden and spirit-like manner, so as to give His enemies the least possible ground to object. Besides, their silence, when the question had been put, deprived them of all right to accuse Him. On that very account they were the more enraged, even to madness, and consulted together what they might do to Jesus.

The preservation and prolongation of life in the first instance, the restoration of health and the removal of that which deforms life in the second—these constitute the Sabbath celebration of Christ.

There has thus unrolled itself before our eyes a life-picture of the Gospel in facts. It begins as a divine help presented to faith; then bases its supernatural blessings on the forgiveness of sins; turns with decisive purpose to penitent publicans and sinners; connects the ministration of grace with the festive occasions of life, and turns them into a free, joyful manifestation of new life and love, in spite of the suspicions, the censures, the mad rage, and even the murderous thoughts engendered by the fanaticism of religious tradition.

It accords with the Christian Hellenic character of Luke, to make the Gospel in facts precede the Gospel in doctrines. The

sacred school follows sacred experience. For the reception of His teachings, however, the Lord formed for Himself a narrower circle of disciples, by the calling of the Twelve. These He also, indeed, named apostles; but in the first instance He chose them as disciples, that they might learn of Him. In those days He went up into a mountain to pray; and continued all night in prayer to God. When the day broke, He called together His disciples—the wider circle of disciples—and of them He chose twelve. In this manner He called Simon (whom He also named Peter), and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James, and Judas Iscariot, who was also the traitor.

They must thus first accompany Him as disciples before they went out from Him as apostles. Attended by them, He descended from the mountain, and stood on a level place.[1] So likewise the multitude of His disciples, and a great concourse of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, who had come to hear Him, and to be healed of their diseases. The work of Christ began with healing those who were vexed with unclean spirits, so that in this manner the company of His hearers might be cleansed. The virtue, however, which went forth from Him wrought so powerfully, that the whole multitude pressed around Him, in order through contact with Him to receive vital power; and He healed them all. A quickening breath of life passed over the whole assembly.

After the necessary cures had been accomplished, the Lord lifted up His eyes on His disciples, and spoke the following words, which we have to distinguish as the sermon preached to the assembled multitude on the side of the mountain, from that preached in the circle of His intimate associates on the mountain top:

'Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap

[1] This mention of a level place just leads to the supposition of a position somewhere on the declivity of the mountain.

for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets. But woe unto you that are rich! for ye have received your consolation. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep. Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

'But I say unto you—all—who hear (in contrast to the division of His audience into those two classes), Love your enemies, do good to them which hate you,[1] bless them that curse you, and pray for them—in secret—who—in secret—persecute you with calumnies.[2]

'Unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloak, forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away what is thine, ask it not again. And as ye would that men should do to you, do ye also to them likewise.

'If ye love them—alone—who love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind to the unthankful and to the evil.

'Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure with which ye mete it shall be measured to you again.'

This sermon of the Lord has two parts: the first part declares the right behaviour which is due to God; the second,

[1] The two middle sentences follow each other more naturally in Luke than in Matthew.

[2] Τῶν ἐπηρεαζόντων ὑμᾶς. A beautiful contrast, in connection with the previous clause.

the right behaviour due to our neighbour. The fundamental law of the first relationship is life's sorrow in the midst of life's earnestness, which is opposed to the pleasures of the life which is shallow and unreal. The fundamental law of the second is all-conquering love, in the twofold position of the suffering disciple, and of the disciple who occupies a place above his neighbour; showing itself in the one case as the patient love which blesses—in the other, as the indulgent compassion which blesses, —both in contrast to the false forms of love which the egotism of the world produces.

The right relation to God is expressed by the Lord in three beatitudes, which converge together in a fourth. The *foundation* of the relationship is the true, *living consciousness*, over against the eternal fulness of God—*poverty*. The *unfolding* of it is true *vital feeling*, over against the open hand of God—*hungering*. Finally, the *manifestation* of it is the true *utterance of life*, over against the blessed future which God has promised —*weeping*. When, however, these three fundamental features of the true life appear in their true forms, they resolve themselves into the one historical characteristic of man—that he *suffers for the Son of man's sake*,—that he is hated, is excommunicated (for the world also has its excommunication), is reproached, and finally placed wholly under the ban and cast out as an evil-doer; and all this in His name, in the confession of Him. To this suffering for God and for Christ's sake corresponds the promise. These sufferers shall obtain the kingdom of God—they shall be filled—they shall laugh for blessedness; and the reality of this future—*their riches, their peace, their cheerful elasticity of spirit*, or their *joy*—is shown by their being able even now, in the midst of their sufferings for Christ's sake, to rejoice and leap for joy, through the blessed consciousness that they are the companions of prophets, of the bright heroes and glorious benefactors of the human race.

To the beatitudes are placed in strongly marked contrast the denunciations of woe against an inverted or false relationship to God. The *fundamental form* of this condition is the *false* (because externalized) *consciousness—the being rich*. It unfolds itself in *false feeling or sensation*—the *being full*. It reveals itself in a *false manifestation of life—laughing*, or permanent exultation. The unity of these three forms of splendid

misery appears when a man has made himself understood by the shallowest of shallownesses—the spirit of the world, and becomes its darling; when he is praised by every mouth. The first woe pronounced against these benighted men is: they have no future—they have laid the foundation for an infinite impoverishment;—the second: they shall begin in the unutterable pain of an unsatisfied mind, wounded and lacerated, to experience the frustration and vanity of their life;—the third: they shall mourn and lament (this also outwardly above measure, as men in despair). But with one word all is said—they shall share the lot of the false prophets (the long-forgotten teachers of error), who, amidst the ephemeral feelings of their time, were once also applauded, because they lived not, in the sorrow of life's earnestness, for Him who is the heart of humanity—the Son of man, but in the intoxication of earthly vanity, for the transient spirit of the age—one of the many-coloured vagaries of a diseased world.

On the one class there comes a fourfold blessedness, because they have lived for the new world of blessedness amidst the sin-caused sorrows of the old; on the other, a fourfold woe, because they have served the vanity of the old world, in opposition to the dawning of the new.

With right conduct towards God, there is closely connected right conduct towards our neighbour. Those who confess the Son of man, confess Him in deeds—by love.

This love approves itself, in the first place, as the love which suffers and yet blesses. Its most universal form is love towards enemies. The look of love penetrates the darkness with which enemies have beclouded their own hearts, and thus their relation to others; and sees them in the inalienable character of their personality, in which God created them and loves them. And as love is put on trial by these enemies, it becomes lively, zealous, and active. When enemies display their enmity in hatred, love reveals itself in doing good. The manifestation of hatred, however, is twofold: it curses publicly and loudly, or it slanders secretly, in order to destroy. To the noisy explosions of hatred, love opposes the blessings of transparent, gentle, and kindly speech. The concealed mines of cabal and slander, it countermines victoriously by silent intercession. And this position, as a sufferer and yet a benefactor, it maintains not only in

spirit and in word, but also in deed. It disarms the smiter by a willingness to suffer, which puts him to shame; the robber, by the cheerful alacrity with which it submits to be robbed; the obtrusive beggar, by a generous gift; and him that takes undue advantage, by a high-hearted forgetfulness of the balance in favour. Such is the fundamental law of the love which suffers, and yet blesses. For not by a half-love can hatred be overcome, but by a whole. So long as the better part of a man becomes worse through the activity of the worse part within him; so long as the man of violence can arouse within him the disposition to violence and plunder—the robber, the lust convulsively to seize and possess the goods of his neighbour—the beggar, the feeling of necessity and want—the unjust man, the torment of an exacting spirit;—so long does the world ever go backwards in evil. Then first is the new world reached, when he who loves meets him who is destitute of love with entire resignation. The lust of violence is annihilated only by a perfect willingness to suffer; the spirit of covetousness is quenched by the rich booty placed within its reach; the beggar, by the liberal portion assigned him, becomes another man; and the cheat, by the terrifying experience that good men have no memory for his wretched profits. Such is the law of the spirit of love, infinitely rich and free, which can be overcome neither by violence, nor robbery, nor the spirit of mendicancy, nor the arts of unjust dealing; but, on the contrary, annihilates all these forms of spiritual destitution among mankind. So would this love in reality display itself in unveiled manifestation, if it durst. It may not, however, thus reveal its whole heart to the hapless people whom it encounters. It must take them into pupilage, and, stooping to their level, conceal its own proper character in sternness. In order, however, that this discipline be purely exercised, love withdraws it from the hand of the individual, and imparts to it the form of justice in the state, whilst it commences its own peculiar manifestations of itself in the Church. And it strives ever forward, by a gradual disclosure of its true character, to the realisation of a time when the last smiter shall himself be smitten down by a thousand cheeks being offered to his clenched fist; the last robber shall be smothered under the abundance which shall be freely offered him; the last beggar shall be reformed by the stateliness of the gifts he shall receive—

the fraudulent man, by the feeling that men are ashamed to mention his frauds and artifices even by name.

Such are the riches and the power of enduring beneficent love. Her golden rule is this: 'As ye would that men should do unto you, do ye even so to them.'

Very different, however, are the delusive forms of false love, a love which, at bottom, is only egotism in its calculating, friendly element. This egotism, in its relation to man, is most intimately connected with a wrong relationship towards God. He who is under its influence, loves only those who love him in turn; and it is not otherwise with his acts of beneficence and with his readiness to lend. Such conduct can never be burdensome to a man—it is enforced by his own advantage. It is found even in notorious sinners; and is consequently a judgment, with which those who desire to appear as believers, or to shine as heroes of the faith, judge themselves, when in such wise they limit the manifestations of their love. The love which allows itself to be thus confined, is not love. The exercise of such benevolence costs a man no self-denial; he has, moreover, no thank for it.

On the other hand, those who truly love are known by their love approving itself as love to enemies—by their doing good and giving in advance, or lending (not money only), hoping for nothing again.

And just because in unbounded fulness, even to the deepest depth, they love and hold precious the personal, the stamp of a nature allied to the divine, they have not only thank now, but a great reward awaits them,—they shall be the children of the Highest, who is kind to the unthankful and to the evil.

They shall thus ever more and more attain to a position of superiority above the evil and the unthankful. But, even when they shall possess a large and wealthy place, their love shall remain the same. They shall be merciful, as their Father in heaven is merciful. This mercy will show itself by not judging and condemning to judgment, but by forgiving and giving. And thus they escape the judgment which overtakes those who judge, and obtain absolution from the condemnation which overtakes those who condemn (in the first instance, in their own consciousness; for the merciless spirit which a man exercises against others, turns against himself, as a spirit of retribution). They

are permitted to go scatheless in the judgment; and, moreover, a full measure, pressed down, and shaken together, and running over, is poured into their bosom.

For this is the law of right in the kingdom of love: With what measure ye mete, it shall be measured to you again.

Even already the Lord found it needful to envelope the concluding thoughts of His address in a parabolic form.

His first parable was as follows: 'Can the blind man serve as a guide to the blind? shall they not both fall into the ditch? The disciple is not above his master. Every one who is perfected (as disciple) shall be as his master.' This word showed to the people, in a figure, what would become of them if they entrusted themselves to the guidance of the Pharisees to the end.

'Why beholdest thou the mote that is in thy brother's eye,' continued the Lord, 'but perceivest not the beam that is in thine own eye? Or why canst thou say to thy brother, Stop, brother, let me pull out the mote that is in thine eye, when thou thyself seest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then thou shalt see clearly (possess the power of sight) to pull out the mote that is in thy brother's eye.' In this manner did the Lord rebuke the fanatical spirit of judgment with which the Pharisees exalted themselves above the publicans and sinners, whilst they themselves were a prey to the worst forms of corruption.

In a second parable, He then pointed to the source of this perverseness: 'For there is no good tree which bringeth forth corrupt fruit, and no corrupt tree which bringeth forth good fruit. Every tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they grapes.[1] A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil. For of the abundance of the heart the mouth speaketh.'—The third parable presents us with the unity of the first and second. It

[1] 'Nor figs of thistles,' is the second clause in Matthew: less appropriate for the conception, but more theological (calling to mind the curse on the ground in Genesis).

shows how the bitter, censorious tone of those who have themselves gone astray, has its ground in inward blindness. In the measure in which their thoughts concerning love, and their faith in love, are poor, they show themselves equally poor in the actings of love. The blind man who leads the blind—who, doubly blind, offers himself as a guide to him who is conscious of blindness, and so far in part sees,—that is the pharisaical heart, empty of love, empty of light. The man with a beam in his eye, who desires to cure his brother with a mote in his eye,—that is the unloving act of this heart, the corrupt fruit of a corrupt tree. We may not, however, expect anything else from minds so corrupted. First one knows indeed the tree from the fruit; but at last, even from a distance, the fruit from the tree.

That the corrupt trees with their fruits, and the good trees with their fruits, are the opposites of one another, the Lord here already indicates. In the last of the parables this contrast is carried out and completed.

The Lord opens this part of His address with the reproof, 'Why call ye Me, Lord, Lord, and do not the things which I say? Whosoever cometh to Me, and heareth My sayings, and doeth them, I will show you to whom he is like. He is like a man which built an house, and digged deep, and laid the foundation on a rock. And when the flood arose, the stream beat vehemently upon that house; but could not shake it, for it was founded on a rock. But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell. And the ruin of that house was great.' This is a picture of the future that awaits believers and unbelievers; and, in the first instance, that awaits the true followers of Christ amongst the people of Israel on the one hand, and His unbelieving hearers, gradually transforming themselves into despisers, on the other.

NOTES.

1. The history of the cure of the leper belongs to a time subsequent to the return of Christ from the Mount. The healing of the sick of the palsy does not belong to this journey, but follows the return of Christ from Gadara. Likewise, the calling of Matthew, and what was spoken in connection with that event.

The incident in the corn-field took place considerably later, on the second Sabbath after the first,—thus, after Easter; and on this followed the healing of the man with a withered hand. The decisive setting apart of the apostles belongs also to a later period. It is manifest that the Evangelist followed an arrangement according to the matter.

2. Weisse (ii. 138) is of opinion that every impartial reader must regard the history of Peter's draught of fishes as an expansion and embellishment of the words spoken by Jesus, according to all the three synoptists, to the fishers, who by Him were to be made fishers of men.

3. Schleiermacher thinks it is most probable that no solemn calling and inauguration of the twelve apostles ever took place (p. 88). The address is, according to his supposition, the same as in Matthew; nevertheless, 'our narrator seems in part to have had a more unfavourable position for hearing, therefore not to have heard all, and here and there to have lost the connection; partly, also, he may have noted it down later, when a good deal had escaped his memory.' According to Gfrörer, 'the Mount,' as it often occurs in the Gospels, is to be understood 'as one and the same, in the sense of the old Christian legends;' which, of course, is quite impossible, as it must lie sometimes on this and sometimes on that side of the sea. The wild fancies which the author of the work referred to—'*Die Evangelien, ihr Geist*,' etc.—has written regarding the Sermon on the Mount, are to be found pp. 47 ff. According to him, the 'joint authors of the third Gospel have attacked the chief points in the Sermon on the Mount, with biting irony, in the counterpart to it which they wrote. According to Matthew (v. 1), Jesus went up to a mountain (*ἀνέβη εἰς τὸ ὄρος*); according to Luke (vi. 16), He came down from a mountain (*καταβὰς μετ' αὐτῶν*). According to Matthew, He set Himself down (*καθίσαντος αὐτοῦ*), and thus spoke sitting on an eminence; according to Luke, He stood, and spoke standing on a plain (*ἔστη ἐπὶ τόπου πεδινοῦ*).' It would indeed be sharp irony upon ascending the mountain, to come down again; standing would be an irony upon sitting; and a level place an irony upon an eminence. Certainly, however, would we prefer rather to designate this criticism as an irony upon criticism, were we to pass the mildest judgment upon it. Regarding the difference between

the Sermon on the Mount in Matthew and in Luke, comp. vol. ii. pp. 381 ff.

4. Luke does not appropriate (v. 29) the expression—publicans and sinners, which he well knows to be a term used by the Pharisees (ver. 30). He alone has the addition, '*to repentance*,' in the declaration of Christ (ver. 32). The disciples of John are put together with the scribes and Pharisees (ver. 35). The remark that the disciples of John have also exercises for prayer, besides their fastings, is found in him only (ver. 33). The expression, 'Can ye make the companions of the bridegroom fast?' is stronger than in Matthew and Mark (ver. 34). The piece of unfulled cloth he already designates as a piece of a new garment, no doubt because there hovered before the eye of the Pauline Evangelist a more distinct form of Christian society, separated from Judaism (ver. 36). Luke alone has the exculpatory remark of Christ, that those who are accustomed to old wine, give it their preference (ver. 39). So also the observation, that the disciples rubbed the ears of corn in their hands (vi. 1); that the enemies of Jesus, after the healing of the man with the withered hand on the Sabbath, were almost mad with rage (ver. 11). It is worthy of remark, that in the catalogue of the apostles, he places Judas the brother of James in the last pair, beside Judas Iscariot, where, in the narratives of Matthew and Mark, Simon Zelotes stands. The sameness of names, however, seems to be the occasion of this.

SECTION XI.

THE FIRST RETURN TO CAPERNAUM.—THE EXTENSION OF THE GOSPEL HORIZON BY THE HEALING OF THE SERVANT OF THE GENTILE CENTURION.

(Chap. vii. 1–10.)

The Lord had already exhibited the central truths of the kingdom of God, and that as well in deeds as in words. It was now time to widen the spiritual horizon of His followers; and He was furnished with a suitable occasion by the petition of one in need of help, on His return to Capernaum. The servant of

a centurion, who was dear unto him, lay at the point of death. As soon as he heard of Jesus, he applied to Him for help.

He did this with the appearance of the deepest humility, having requested the elders of the Jewish synagogue to go to meet the Lord, and beseech Him to come and heal his servant. Being a Gentile, who belonged to Israel only in the wider sense,[1] he regarded himself as too insignificant to present his petition personally to the Lord; and as he desired to pay Him honour, and give weight to his request, he had sought the intervention of this deputation of elders. They had two grounds specially to urge. The first was the consideration that the man was a proselyte. The other they themselves expressed, when they appeared before Jesus, and earnestly begged for help, in these words: 'He is worthy that thou shouldst grant him this; for he loveth our nation, and hath built us a synagogue.' They thought they could employ no stronger motives to induce the Lord to go with them. The Lord, however, said not a word to their application, and proceeded with them in silence. For Him the mark of humility, of faith, and of love to his sick servant, which the man had exhibited, was of greater importance.

Thus He went with them. When, however, they had nearly reached the house of the centurion, the latter sent to Him a second message by the hands of friends, saying, 'Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof: wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed.' The second proof of his humility was still stronger than the first—it was even so with the proof of his faith. This faith that Jesus could help his servant even from a distance, he expressed with the remark: 'For I also am a man set under authority, having under me soldiers (and know thus—he appeared as if about to add—how it is with the different orders of superior power): I say to this man, Go, and he goeth; to that man, Come, and he cometh; and to my servant, Do this, and he doeth it.' With this new proof of his faith, he had also given a new proof of his love to his servant. Not only had he set in motion the elders of the Jews on his account, but his friends also; and the last word was a word of praise for his obedience.

[1] Without doubt belonging to the proselytes of the gate.

When Jesus heard these things, He marvelled at him, and turned Him about, and said to the people that followed Him, 'I say unto you, I have not found so great faith, no, not in Israel.'

The Evangelist does not find it necessary expressly to mention that the Lord spoke the word of consent, as that was fully implied in His previous remark. Those that were sent returned to the house, and found the servant whole that had been sick.

The act itself, as an exercise of the power of Christ from a distance, belonged to His greater miracles. But it was not this especially by which the Gospel horizon was expanded, for the healing of the nobleman's son had already taken place. Nor was it properly the circumstance, that the person who experienced His healing power was the servant of a centurion, who had been originally a heathen; for here, where the elders of the synagogue made intercession for the man as a proselyte, there lay nothing in the help rendered that was offensive to Jewish exclusiveness. But the fact was of great significance, that to the intercession of the Jewish elders, who praised the *merits* of the centurion—his worthiness—Jesus made no reply; that, however, on receiving the message by the probably heathen friends of the centurion, giving expression to his feeling of *unworthiness*, his great humility, and his faith, He immediately put forth His miraculous power.[1] To this must be added especially the word with which Jesus crowned the faith of the man; the more so, that He did not regard him as a Jewish proselyte, but as a pious heathen, and placed his faith above the faith of the Israelites who had hitherto met Him with similar requests.

NOTE.

Regarding the difference between the centurion and the nobleman at Capernaum, see above, vol. i. p. 214. Likewise the last-quoted passage with respect to the differences between Matthew and Luke. The Pauline conception and representation of the fact is not to be mistaken.

[1] See the above-mentioned work, *Die Evang.*, p. 56.

SECTION XII.

THE SECOND JOURNEY OF JESUS FROM CAPERNAUM.—THE CONTINUATION OF THE GOSPEL IN FACTS. TRIUMPH OVER THE CEREMONIAL OF THE PEOPLE, AND OVER DEATH. TRIUMPH OVER THE EMBARRASSMENT OF THE OLD TESTAMENT PROPHET, AND THE OFFENCE THEREBY GIVEN TO THE PEOPLE. TRIUMPH OVER THE PHARISAICAL SPIRIT: THE MANIFESTATION OF THE GLORY OF DIVINE GRACE IN THE HOUSE OF A PHARISEE. CONTINUATION OF THE GOSPEL IN WORDS: THE PARABLES CONCERNING THE KINGDOM OF GOD.

(Chap. vii. 11–viii. 21.)

With the other[1] journey of Jesus, during which He visited many cities and towns—the district adjoining the sea—there now commence much greater revelations of the Gospel in facts, and also the doctrine of the kingdom of heaven is presented in a new series of discourses.

It came to pass in the time immediately thereafter,[2] that Jesus went into a city called Nain,[3] accompanied by a large number of His disciples and a numerous assemblage of the people. Now, when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow. And much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, 'Weep not.' And He came near and laid hold of the bier; and they that bare it stood still. And He said, 'Young man, I say unto thee, Arise.' And he that was dead sat up, and began to speak; and He delivered him to his mother. And there came a fear on all; and they glorified God, saying, that a great prophet is risen up among us, and that God hath visited His people. And this rumour of Him went forth throughout all Judea, and throughout all the region round about.

[1] We select this expression, because, according to the order of time, it was the third journey.

[2] The reasons for the reading ἐν τῷ ἑξῆς, see above, iii. 90.

[3] See above, iii. 90.

The compassion of Christ for the widow who bewails her only son, and His comforting word, Weep not!—that is the first characteristic of this narrative. The second is, that with a word, and with a sign, in the power of the Spirit, He can interrupt the powerful ceremonial of the Jews with reference to the dead —the inflexible law of the funeral procession to the grave. When He had spoken to the woman the word, Weep not! He touched the bier, and its bearers stood still. The third characteristic appears in His raising the dead. The first dead person, then, whom, according to the Hellenic Gospel, He restores to life, is a youth, who had died in the bloom of his years. He turns the funeral procession into a triumphal procession, which accompanies the again blooming youth back into the city. This history is told by Luke alone.

The second triumph which Jesus soon thereafter achieved, was won over the doubt and embarrassment of the last and greatest of Old Testament prophets, and over the offence thereby caused to the people. It happened, namely, that the disciples of John the Baptist brought to him, during his imprisonment, a report of these deeds of Christ. This occasioned him to send two of his disciples to Jesus, with the inquiry, 'Art thou He that should come, or look we for another?' They arrived, and punctually delivered their message. And in the same hour, remarks the Evangelist, Jesus cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind He gave sight. To these the Lord pointed, when He returned for answer, 'Go your way; and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached; and blessed is he, whosoever shall not be offended in Me.'

Thus did He again confirm in the obedience of faith the stumbling giant spirit who represented the old theocracy. The offence thus likely to be caused to the mind of the people He guarded against, by His address regarding John, after the messengers had again departed. 'What went ye out into the wilderness for to see? A reed shaken with the wind? Or what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled and live delicately are in kings' courts. Or what went ye out for to see? A

prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God is greater than he.'

The Evangelist then gives us a more detailed account of the contrast between the conduct of the people and that of the Pharisees towards the Baptist. And all the people that heard him, and the publicans, testified to the righteousness of God—which lay in the judgment of God, as expressed in the baptism of John—being baptized with his baptism. But the Pharisees rejected the counsel of God concerning themselves, being not baptized of him.[1]

To this the concluding words of the Lord had especially respect: 'Whereunto then shall I liken the men of this generation? and to what are they—in their astonishing singularity—like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a devil (of malignant melancholy). The Son of man is come eating and drinking, and ye say, Behold, the man is a glutton and a wine-bibber, a friend of publicans and sinners. But the wisdom—revealing itself in John and in the Son of man—was—and is—justified of all her children.' The wisdom of God, in its manifestation, is confirmed and sealed as to the truth of it, by its children assenting to it, and yielding to it their allegiance.

The third triumph of Christ was also a double triumph in one act, as it had been in the case of the first and second. It was the most glorious of all. Had He triumphed, in the first case, at once over the ceremonial of the dead, and over death itself; in the second, over the spiritual danger which threatened the prophet, and the danger of offence which threatened the people; He was now victorious in the heart of a woman who had

[1] The apparent contradiction between this passage and Matt. iii. 7 may be explained by the remark, that the Pharisees at first, in part, followed in the train of the people to the Jordan; then, however, bethought themselves, and turned back. See above, ii. 15.

been a sinner, and inaugurated a triumph of grace in the house of a Pharisee, in the midst of a circle of pharisaical spirits.

This glorious history of the woman who had lived in gross sin is found again in Luke only, and it forms one of the most expressive characteristics of his Gospel. One of the Pharisees, we are told, desired Him—the Lord—that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, who was a sinner (an excommunicated person), when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment, and approached His feet from behind, weeping, and began to wash His feet with tears, and wiped them with the hairs of her head, and kissed His feet, and anointed them with the ointment.

In the appearance of the woman lies the living expression of the redeeming grace which had been imparted to her, through the influence exerted by Christ on her heart.

When the Pharisee who had bidden Him saw it, he spake within himself, and said, 'This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner.' Jesus answered aloud to the muttering speech of his heart, and said, 'Simon, I have somewhat to say unto thee.' And he said, 'Master, say on.' 'There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most?' Simon answered, 'I suppose he to whom he forgave most.' And He said unto him, 'Thou hast rightly judged.' And, turning towards the woman, He said unto Simon, 'Seest thou this woman? I entered into thy house: thou gavest Me not—even—water for My feet; but she hath washed My feet with tears, and wiped them with the hairs of her head. Thou gavest Me no kiss: but this woman, since the time I came in, hath not ceased to kiss My feet. My head with oil thou didst not anoint: but this woman hath anointed My feet with ointment. Wherefore I say unto you, Her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little.' And He said unto her, 'Thy sins are forgiven.' Then they that sat at meat with Him began to say within themselves, Who is this that

forgiveth sins also? And He said to the woman, 'Thy faith hath saved thee: go in peace.'

Thus did this sinful woman fetch the peace of forgiveness from the house of a Pharisee, from the midst of pharisaical judges, amongst whom Jesus represented a throne of grace. But also to the morbid sentiment of right in the mind of the Pharisees, the Lord provided satisfaction, saying, Much has been forgiven her, for she hath loved much. It is His pleasure to designate the faith, the longing of the woman, as a species of love, through which forgiveness is conveyed;[1] which then, however, again makes its appearance as the love of reconciliation. And thus is Simon left to draw the conclusion, that a love of forgiveness has preceded, in order that his sentiment of right may be satisfied. To himself, however, must he apply the word, To whom little is forgiven, the same loveth little—in order that, from his want of love, he may infer the want in him of the spirit of reconciliation.

The same holy, independent spirit which Christ had manifested in the absolution of this sinful woman, was also intimated in the character of the travelling companions with whom He farther proceeded on this journey,[2]—from city to city, and from village to village, preaching the glad tidings of the kingdom of God, along with the Twelve.[3] Besides these, namely, He was accompanied by several women who had been healed of evil spirits and of infirmities: Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna (the lily, see vol. iii. p. 88), and many others, who ministered to Him of their substance. Such an accompaniment was a breach in the thraldom of rabbinical custom, and was formed in the free spirit of New Testament manners.

[1] On this passage, see Olshausen, ii. 111. 'He who shall believe in the forgiveness of sins, must have an analogous fund of (receptive) love at the root of his innermost life.'—Id.

[2] The expression, καθεξῆς, indicates the continuation of this clearly defined second journey.

[3] These were still with Him at the beginning of His third journey, but were then sent out before into the cities and villages. In this journey they formed His forerunners, and could therefore, in a general survey and undetailed description of it, be regarded as travelling with Him. It must be observed, that the section, chap. ix. 1–6, belongs, in point of time, to the one before us.

Thus the ministry of Christ amongst His people places itself already in a distinct contrast to the pharisaical modes of thinking which had penetrated the minds of the people. This occasions Him now to exhibit the doctrine of the kingdom of God to the multitudes, who flocked around Him, in the form of parables.

When much people were gathered together, and were come to Him out of every city, He spake by a parable: 'A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was *trodden down*, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold.'

When He had said these things, He cried, 'He that hath ears to hear, let him hear.'

His disciples asked Him what this parable might mean. And He said, 'Unto you it is given to know the mysteries of the kingdom of God, but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear (only); then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved. Those on the rock are they who, when they (have scarce begun to) hear, receive the word with joy. These have no root; they believe for a time—while it is favourable,—but in time of temptation fall away. And that which fell among thorns are they who, having heard the word, and gone forth amid the cares and riches and pleasures of life, are choked, and bring no fruit to perfection. But that on the good ground are they who, having heard the word, keep it in an honest and good heart, and bring forth fruit with patience.'

That, however, the disciples might not suppose Jesus meant to teach an esoteric doctrine, and found a school, not a church, He continued: 'No man, when he hath lighted a candle, covereth it with a vessel or putteth it under a bed, but setteth it on a candlestick, that they *who enter in* may see its shining. For nothing is secret that shall not be made manifest, neither anything hid that shall not be known and come abroad. Take heed, therefore, how ye hear. For whosoever hath, to him shall be given;

and whosoever hath not, from him shall be taken that which in appearance—outwardly, but not really—he hath.'

How assured He was of a kernel of susceptible hearts amongst His audience—of a good ground to receive the seed of the kingdom—is shown by the declaration, in which He designates His true hearers as His family in the highest and most peculiar sense of the term. There came to Him His mother and His brethren, and could not come at Him for the press. And it was told Him, Thy mother and thy brethren stand without, desiring to see thee. And He answered and said unto them, 'My mother and My brethren are these which hear the word of God, and do it.'

NOTES.

1. According to the arrangement of Matthew, which deserves the preference, as it is founded on the conception of a distinct development in the ministry of Christ, the journey to Gadara, which Luke makes to succeed the journey here described, through the cities and villages, took place before it. Besides this, it is to be inferred, on geographical grounds, that the narrative of the woman who was a sinner preceded the raising to life of the young man at Nain. See the order of events, vol. iii. 90.

2. The narratives of the raising of the widow's son and of the grace shown to the woman, both bear, as has been noticed, the stamp of the Evangelist Luke. The omission of them by the other Evangelists may be accounted for by the circumstance, that the apostles had not been on these occasions present as witnesses.[1] Chap. vii. 21 serves to throw light on what follows. This is true also of vers. 29 and 30. In ver. 21 is to be noted the expression ἐχαρίσατο τὸ βλέπειν. Very significant is the clause, ver. 25, οἱ ἐν ἱματισμῷ, etc., ὑπάρχοντες. The expression ἐδικαίωσαν τὸν Θεόν, ver. 29, helps to explain the difficult ἐδικαιώθη ἡ σοφία. Ver. 34, Luke has the direct καὶ λέγετε instead of καὶ λέγουσι in Matthew. The information concerning the women who accompanied Jesus, chap. viii. 1, etc., is also peculiar to Luke. Chap. viii. 5, he has the additional word, 'his seed.' Likewise the remark, That which fell by the way-side

[1] Schleiermacher (pp. 104 and 105) explains this fact in the most artificial manner.

was trodden down. Ver. 6, upon a rock, instead of, on stony ground. Ver. 10, the Evangelist has, along with Mark, the stronger ἵνα—ἵνα βλέποντες, etc., instead of ὅτι in Matthew. The additional clause, ἵνα μὴ πιστεύσαντες, ver. 12, he has alone. Peculiar to him is the expression, οἱ πρὸς καιρὸν πιστεύουσιν, ver. 13. In general, the Evangelist expresses himself in the last paragraphs more briefly than Matthew and Mark.

3. Even Schleiermacher is of opinion that the narrative of the woman is identical with the anointing at Bethany: see above, iii. 92. In connection with the subject, he says (p. 112), 'And in like manner, it by no means follows from the words of Christ, that the woman was a sinner in the common sense of the term; for Jesus says only, that her act springs from the fulness of true reverential attachment.' The whole reasoning belongs to the sophistical element in the criticism of Schleiermacher, which, as a fruitful germ, has become, in the hands of less able and less noble spirits, a great rankling weed of uncritical criticism.

4. Gfrörer, who has on this paragraph much that is extravagant (*e. g.*, he wishes, instead of ἐδικαιώθη ἡ σοφία, because he did not understand the expression, to read ἠθετήθη), is of opinion, that the connection between vii. 36–50 and the preceding part consists only in this, that Jesus here effects (?) the eating and drinking with sinners, which had there been spoken of (175). Ebrard, on the contrary, thinks that the connection lies in the contrast, which the faith of the woman presented, to 'the sad example furnished by the mighty prophet' (p. 104). The history of the woman serves indeed for the confirmation of the declaration, ver. 35, and of the words, ver. 29, and especially also ver. 30. The author of the book *Die Evang.*, etc., finds in the designation of the Pharisee by the mame Simon, a spiteful reference to Peter. He is even disposed to find something satirical in the expression, 'Some fell upon a rock, πέτρα.'

SECTION XIII.

THE THIRD JOURNEY OF JESUS FROM CAPERNAUM, AND HIS RETURN ACROSS THE SEA.—THE MANIFESTATION OF THE POWER OF CHRIST OVER THE CONVULSIONS OF NATURE, THE POWER OF DEMONS, AND WAILINGS FOR THE DEAD. THE MIRACULOUS AGENCY OF CHRIST, BREAKING THROUGH THE STRONGEST OBSTACLES, AND ACHIEVING THE MOST DIFFICULT TRIUMPHS OF HIS SAVING POWER.

(Chap. viii. 22–ix. 6.)

The third journey of Christ is considered by the Evangelist himself as an appendage to the second, or even as an episode in it. Therefore he says, on one of those days it began.

The question now arises, from what point of view did Luke regard the miracles of this journey as a third series, as higher manifestations of the power of Jesus, surpassing those of the second? The first act of the second series is a restoration from the dead; the second act of the third series is the healing of the demoniac at Gadara. Now it is here manifest, that the first miracle is greater than the last. It appears, therefore, at first sight, as if the transposition made by the Evangelist had no object; at least, not that of presenting the miracles in such an order, that a continuous gradation should be discernible. If, however, we look more closely, we shall find that the facts of this series possess in common, special, well-defined, characteristic features, which, in a certain sense, stamp them as miracles of the highest grade.

The first consists in this, that in all these cases, Jesus has not to do with the pure manifestation of any particular affliction, but with sufferings which (with the exception of the healing of the woman with an issue of blood, which does not here occupy a place of first importance) assumed the character of commotion. The second is, that He performs these miracles amidst great moral hindrances and obstructions.

The first miracle is the stilling of the storm. Jesus embarked in a ship with His disciples, and commanded them to pass over to the other side of the lake. During the voyage He fell asleep.

Meanwhile, there came down a storm of wind on the lake, the waves broke over the ship, and they were in jeopardy. The disciples helplessly left their work, hastened to Jesus, and awoke Him with the words, 'Master, Master, we perish!' Then He arose, and rebuked the wind and the raging of the water; and they were silenced. The wind and the sea were still. On this He reproved His disciples, saying unto them, 'Where is your faith?' But they, filled with wonder and fear, said one to another, 'What manner of man is this? for He commandeth even the winds and water, and they obey Him!'

The greatness of this miracle did not alone consist in this, that He suddenly silenced the commotion of nature; but also in this, that He silenced it, notwithstanding the great obstruction offered to Him in the despondency of His disciples. We know of what significance for His miraculous agency was the faith of those who sought His help. Even here, certainly, this faith was not altogether awanting: the disciples took refuge in Him. But they were wanting, nevertheless, in the proper composure and confidence of faith. The Lord had to contend at once with the commotion of nature and with the commotion in their hearts. He accomplished the miracle against a counteracting frame of mind in those who stood by Him and needed His help. In spite of the powerful reaction, caused by the excitement in the hearts of all the disciples, He accomplished the miracle, in the faithfulness of His own heart, altogether alone. This miracle is nothing less than the deliverance of the seed of His Church—of the Church itself in her germ.

The same special features are possessed by the history of the second miracle. They now sailed across to the country of the Gadarenes. Immediately on His landing, there met Him out of the city a man who had been possessed with devils for a long time,—a man who endured no clothing on his body, who would not dwell in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before Him, and with a loud voice said, 'What have I to do with Thee, Jesus, Thou Son of God most high? I beseech Thee, torment me not.' These utterances attest the complete inward contradiction into which the sufferer had been thrown by the Lord. For He had already commanded the unclean spirit to come out of him;—instigated thereto by compassion, the Evangelist seems further to hint—for the evil

spirit had for a long time dragged the man forth at his pleasure; and he had been bound with chains and fetters, but he was wont to break the bands, and was driven of the devil into the wilderness.

As the devil did not at once take his departure, Jesus asked him, 'What is thy name?' And he said, '*Legion*,' because many devils—in reality—were entered into him. On this they besought Him that He would not command them to go out into the abyss (*ἀπελθεῖν*). Further, they asked Him that He would suffer them to enter into a large herd of swine, which were feeding on the mountain. This request He granted; and they entered into the swine, and the herd rushed violently down the steep declivity of the mountain into the lake, and were choked.

Thus did the Lord also here triumph over a great commotion of demons, who, immediately on His reaching the strange coast, came storming down to meet Him, in the person of the raging demoniac.

But where is to be found here the counter-working principle in the heart—the spirit? This appears in what follows. When the herdsmen saw all that was done, they fled, and told it in the city, and in the country. Then the people went out to see what had happened. They came to Jesus, and saw the man who was healed sitting, clothed, and in his right mind, at the feet of Jesus—therefore already under His teaching—and they were filled with fear. The eye-witnesses narrated to them how the demoniac had been healed. Then the whole multitude of the surrounding country of the Gadarenes besought Him to depart from them, for they were taken with great fear.

This was the great obstruction under which He had performed this miracle. No man had accompanied the raging demoniac, who was scourged by so many spiritual plagues. No one had made intercession for him: he himself had, in his raging fury, met the Lord. In this helplessness of the suffering man, the Lord must have already inwardly discerned the character of a people, who soon afterwards, on account of the loss of the swine, besought Him, as speedily as possible, to take His departure from among them. Notwithstanding this frame of mind on their part, the Lord healed the demoniac. This is then the special greatness of this second miracle. He drives a legion of devils into the abyss, even there, where the loss of their swine lies

nearer to the heart of the people than the wants of the suffering, and the Saviour Himself.

Where, however, in this case, is the point to which He can attach the exercise of His divine power? His eye alone observed the ray of light in the night of the sufferer (a point which has escaped most expositors), which manifested itself in the man hastening to meet Him, falling down before Him, and testifying to His divine dignity, in spite of the wild, raging words with which he at the same time assailed Him. How powerful the nature of the man must have been, is shown by the enormous energy which displayed itself in his state of possession, and by the multitude of spirits who ruled him, according to their several characters. It is shown also by the sequel. When, namely, the Lord again entered into the ship, in order to take His departure, the man out of whom the devils had been cast besought Him that he might accompany Him. As, in the paroxysm of his cure, he had helped to the destruction in Israel of the forbidden practice of swine-feeding, he seemed now to have no more pleasure in a land which banished his deliverer. Jesus, however, dismissed him with the words, 'Return to thine own house, and show how great things God hath done unto thee.' And he went, and did indeed proclaim throughout the whole city how great things Jesus had done unto him,—in spite of the chagrin which might still fill the city on account of the deed of Jesus, and partly also might turn against himself.

In the third case, it was the spirit of grief which caused a commotion against the Lord, and which He had to subdue, in order to afford His miraculous help. On this side of the sea, the Lord, on His return, was received by a multitude of the people; for they all waited for His arrival. And scarcely had He appeared, when a man named Jairus, a ruler even of the synagogue, came to Him, and fell down at His feet, beseeching Him that He would come into his house. For he had one only daughter, about twelve years of age, and she lay a dying. But as He went, He was thronged by the accompanying multitude; and it was a multitude of people who reverenced Him. In this instance there seemed to be no lack of sympathizing and susceptible hearts. How much must it have rejoiced Him, that a ruler of a synagogue, in the considerable city of Capernaum, humbly cast himself down before Him, and gave testimony to His divine

power, hoping to find help from Him, for one who was even at the point of death! On this occasion, however, the obstacle was of another sort. One sufferer appeared now to hinder Him from bringing help to another. That was a woman, who had suffered twelve years from an issue of blood, and who had spent all her substance on physicians, but could be healed of none. She came behind Him and touched the border of His garment; and immediately her issue of blood stanched. And Jesus said, 'Who touched Me?' and seemed disposed to institute a formal examination,—therefore to make a long delay.—When all denied, Peter and his companions remarked, 'Master, the multitude throng Thee and press Thee, and Thou sayest still, Who touched Me?' They understood not that the gentle touch of one person could exercise a greater influence on the Lord than the dull pressing and crowding of whole masses of men. And Jesus said, 'Somebody hath touched Me; for I perceive that virtue (power) is gone out of Me.' And now the woman perceiving that she could not be hid, came trembling, and fell down before Him, and declared unto Him before all the people for what cause she had touched Him, and how she had been immediately healed. Jesus dismissed her with the words, 'Be comforted, my daughter; thy faith hath made thee whole: go in peace.'

The solicitude of the woman was so great, her cure so important, the circumstances which attended it so remarkable, that in reflecting on these things, one might easily in some measure lose out of view the dying daughter in the house of Jairus. And the Lord seemed thoroughly to acquiesce in this delay. He had, however, scarcely spoken the last words, when the message of death arrived. Perhaps some bitterness of feeling against Jesus might conceal itself in the words, 'Thy daughter is dead; trouble not the Master further!' A quite different reception, however, awaited Him still in the house of Jairus. But that did not deter Him. 'Fear not,' He said: 'believe only, and she shall be made whole.' Thus they came to the house. He suffered no one to go in with Him, save the three trusted disciples, Peter, James, and John, together with the father and the mother of the maiden. He was met, however, by those who bewailed and lamented the child. And when He called to them, 'Weep not; she is not dead, but sleepeth,' they laughed Him to scorn, knowing that she was dead. The weepers met Him with laughter. Spirits

filled with grief laughed Him to scorn. This was the commotion among the slaves of death, who would bar His entrance into the realms of the dead. But as He had triumphantly broken through that obstruction, He now also annihilated the ban of this disconsolate laughter, and urged His way through to the departed child. He did this in a solemn act, driving all the mourners forth. Then He took the maiden by the hand, and called, saying, 'Maid, arise!' And her spirit came again, and she arose straightway; and He commanded to give her meat. Her parents were beside themselves; but He, with the greatest composure and calmness, commanded them that they should tell no man what had been done—desecrating the mystery of that act.

That He, in the affluence of His gifts, put aside the hindrances opposed to Him in the domain of disease, although He felt every distress belonging to this domain, in order to carry His help into the realm of death itself; and that He here restored the life of a youthful maiden, amidst the laughter and the lamentations of hopeless, unthinking, dull, and heavy grief: in these, the glory of His miraculous power was revealed.

And on this occasion also, He combined the message of the Gospel with His mighty deeds. He did so by calling the twelve apostles together, and furnishing them for the work, that they might labour with Him. He gave them power and authority (the power of right) over all devils, and—the gift—to cure diseases; and sent them out to preach the kingdom of God, and to heal the sick, with the direction following: 'Take nothing for the journey, neither staff, nor scrip, nor bread, nor money, neither have two coats apiece. And whatsoever house ye enter into, there abide; and from thence again take your departure. And whosoever will not receive you, departing out of that city, shake off the very dust from your feet for a testimony against them.' And they departed, and went through the towns, preaching the Gospel, and healing (the sick and the demoniacs) everywhere.

Thus, all at once, the Lord extended the circle of Gospel proclamation, both by word and deed, in an extraordinary degree. In the place of one, He caused to go forth twelve preachers of the kingdom of heaven, in order to spread abroad His doctrine and His blessing.

NOTES.

1. The facts here communicated, must have taken place in the order in which they are stated; only, as has been remarked, an earlier place belongs to the whole section. The reason why the facts obtain their present position, has been already given. No doubt the healing of the sick of the palsy, as also that of the man with a withered hand, already took place, amidst considerable inward obstructions; but the obstacles which here meet us are in so far of greater moment, inasmuch as an exceedingly weak or almost imperceptible faith forms the counterpoise to them, and the sufferings themselves to be overcome, assume the form of mutiny against the helper.

2. Schleiermacher (p. 128) seeks to explain the statement of Luke, according to which the devils at Gadara did not immediately depart at the first word of Jesus, by the assumption, that the narrator being occupied with the ship, had remained behind; and on his arrival, when Jesus was engaged with the demoniac, took for granted that the command of Jesus to the devils must have already taken place.

3. According to the author of *die Evang.*, etc., whose whims have been designated as a self-prostitution of criticism in its extremest form, the Evangelist represents the Lord as taking with Him into the house of the dead the three disciples, Peter, John, and James, in order again to mortify them. They were, namely, amongst those who had laughed the Lord to scorn, and in consequence had been driven out. The same author observes, not without ground, a Pauline feature in the circumstance, that Luke, in the instructions given to the apostles, passes by the direction, 'Go not into the way of the Gentiles, etc.' When, however, he sees in the mention of this point by Matthew a polemical reference to Paul and his associates among the heathen, he quite overlooks the temporary element in the instructions as given by Matthew, which Luke, without any polemical aim, might well omit.

4. It is very interesting to observe what points of similarity Gfrörer (p. 191, etc.) discovers between the narrative of the raising from the dead of the young man at Nain, and of Jairus' daughter, and what conclusions he contrives to found upon them.

SECTION XIV.

THE INTEREST WHICH THE GALILEAN COURT TAKES IN THE PERSON OF JESUS, AND HIS RETREAT INTO THE DESERT. THE CONFESSION OF THE DISCIPLES, THAT JESUS IS THE CHRIST, AND HIS ANNOUNCEMENT OF HIS SUFFERINGS. HIS TRANSFIGURATION ON THE MOUNT, AND HIS DESCENT INTO THE VALE OF SORROW. THE AMBITIOUS HOPES OF HIS DISCIPLES, AND HIS HUMILITY, IN WHICH HE PLACES HIMSELF ALONG WITH THE LITTLE ONES.

(Chap. ix. 7–50.)

The glory of Jesus had now nearly reached its highest point in Galilee; and in this He recognised the turning point of His life, with which its obscuration, the path of suffering, leading to the cross, should begin. The Evangelist Luke has placed together in a thoughtful manner the last marks of honour which were rendered to Him in Galilee, and has thereby brought into prominent view the fact, that the Lord did not permit Himself to be allured by them into the false path of outward self-glorification, but regarded and accepted them as occasions of self-humiliation, as signals announcing His approaching death. It was in the spirit of the Hellenic Gospel to show us how Christ, with full consciousness, sacrificed the outward glory of His manifestation among men, in order to preserve the truth and depth of His inward life, and, amidst the deep shame and sorrow of His death on the cross, to obtain the new glory of the resurrection both for Himself and His redeemed people.

These elements present themselves in several well defined contrasts.

The first contrast is found in the circumstance, that the Galilean court begins to be interested in Jesus; that Herod wishes to see Him; but that He retreats into the desert, and there provides a plentiful meal for the poorest of Herod's subjects.

Herod the tetrarch heard of all that had been done by Jesus, and fell into a state of great uncertainty in regard to His person. For some were of opinion, that He was John the Baptist raised again from the dead; others, that Elias had re-appeared; and

others, that one of the old prophets was risen again. And Herod said, 'John have I beheaded; but who is this, of whom I hear such things?' He seemed inclined to salute Him as John raised from the dead, and endeavoured to see Him.

Thus had the Lord the prospect placed before Him of a brilliant reception at the court of Herod. This prospect threw its shadow on the return of the twelve apostles. They returned at this conjuncture, and told the Lord all that they had done. But He seemed for the moment to have no time to occupy Himself with them. The wish cherished by Herod drove Him away. He took them, and escaped with them secretly into a desert place, near (eastern) Bethsaida. The people became acquainted with His departure, and followed after Him. And He received them, although He had desired to be alone with the disciples; spoke to them concerning the kingdom of God, and healed them that had need of healing. Meanwhile the day began to decline, and the Twelve reminded Him, to send the people away, that they might disperse themselves in the surrounding towns and villages in order to find victuals and lodging, neither of which could be had in the desert. And He said unto them, '*Give ye them to eat.*' And they said, 'We have no more but five loaves and two fishes. Should we go and buy food for all this people?' For they were about five thousand men. But the Lord had no thought of purchasing food. 'Make them sit down,' He commanded, 'by fifties in a company.' They did so, and made them all sit down. Then He took the five loaves and the two fishes, and, looking up to heaven, He blessed them and brake, and gave to the disciples to set before the multitude. And they did eat, and were all filled; and there were taken up of fragments that remained to them, twelve baskets. Thus did the Lord hold a miraculous feast with the poor in the desert, when He had withdrawn Himself from the prospect of sharing in the festive entertainments of the royal palace of Herod.

The second contrast is the following:—The Lord now, for the first time, finds His disciples so far advanced, that, with a divinely wrought conviction, they are able to confess Him as the Christ of God; and the foundation for His acknowledgment as the Messiah seems to be laid by them among the people. Yet just at this conjuncture He announces to them His sufferings, and calls upon them to take up His cross and follow Him.

After the people had been sent away, He withdrew Himself to a solitary place and prayed. Only His disciples were with Him. Then He put to them the question, 'Whom say the people that I am?' They answered, 'John the Baptist—so at present the majority, as it appears;—but some say, Elias; and others, that one of the old prophets is risen again.' 'But whom say ye that I am?' asked He further. The answer was expressed by Peter—'The Christ of God.'

This longed-for moment would have appeared to the subtle apprehension of the world as an occasion ripe for the proclamation of the Messiahship of Jesus. But Jesus straitly charged the disciples, and commanded them to tell *that thing* to no man. And, as a ground of explanation, He adds, 'The Son of man *must* suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.' With this announcement He connected the exhortation to all: 'If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. For whosoever will save his life shall lose it; but whosoever will lose his life for My sake, the same shall find it. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?'[1] But how one has to keep himself in his relation to Christ is now also added: 'For whosoever shall be ashamed of Me, and of My words, of him shall the Son of man be ashamed when He shall come in His own glory, and in His Father's, and of the holy angels. But I tell you of a truth—He continues, with a view to calm their minds—there be some standing here which shall not taste of death till they see the kingdom of God,'—which doubtless means, till they have seen it come into manifestation, in its centre, the risen Saviour, and in the first beginnings of the Church of the Risen One; and thus have disclosed to the eye of contemplation His entire glory, in these bright anticipations of His coming.

The third contrast consists in His actually celebrating on the mount the first revelation and manifestation of His higher life, in the circle of His most trusted disciples, and in His then suddenly descending with them from this eminence into the valley of human sorrow.

[1] The loss of the soul is here characterized from its active, and then from its passive side.

It was about eight days after these communications, that Jesus took Peter, and John, and James, and went up into a mountain to pray. And as He prayed the fashion of His countenance was altered, and His raiment was white and glistering. And, behold, there talked with Him two men, which were Moses and Elias, who appeared in glory, and spake of His decease which He should accomplish at Jerusalem.—The noblest heroes of the ancient dispensation appeared in the brightness of their perfected glory as heralds of the darkness and the sorrows of Calvary, and thus witnessed to the higher, hidden glory of His sufferings. But Peter, and they that were with him, were heavy with sleep; and when they were awake, they saw His glory, and the two men that stood with Him. And when these were about to depart from Him, Peter said unto Jesus, 'Master, it is good for us to be here: let us make three tabernacles; one for Thee, and one for Moses, and one for Elias.' He knew not what he said, remarks the Evangelist. Meanwhile there came a cloud and overshadowed them; and the disciples feared when they were lost to view in the cloud,—when thus in a figure the world of their theocratic hopes, their kingdom of heaven, was transformed before their eyes, from a kingdom of outward manifested glory into a world of faith, enveloped in a cloud.—But there came a voice out of the cloud, saying, 'This is My beloved Son; hear Him!' Who was meant by the voice was not left in doubt; for when it was past, the envelopment was gone—both the men of the Old Dispensation had disappeared, and Jesus stood alone before them.

It seemed as if the God of their fathers would Himself show them that they were no longer, as servants of the law, under obligation to Moses and Elias, but that, as children of the Gospel, they should hear alone His beloved Son.

They treated this event, in the first instance, as a secret. They kept it close, and told no man in those days any of those things which they had seen.

One day only did the Lord spend with the disciples in this blessed retirement. He then descended again with them into the valley. The sorrows of the valley met Him immediately on His descent. A great company of people came to Him, having amongst them a man lamenting, and crying, 'Master, I beseech thee, look upon my son; for he is mine only one. And, lo! a

spirit taketh him, and he suddenly crieth out; and it teareth him, that he foameth again; and, having bruised him, hardly then departeth from him. And I besought thy disciples to cast him out, and they could not.' And Jesus answering, said, 'O faithless and distracted (dissipated in mind) generation, how long shall I be with you and suffer you? Bring thy son hither.' And while he was yet coming, the devil threw him down and tare him. But Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. And they were all amazed at the mighty power of God. But while they all wondered at the things which Jesus did, He said unto His disciples, 'Let these sayings sink down into your ears; for the Son of man shall be delivered into the hands of men.'

The Evangelist adds, They understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask Him of that saying. Because, in their present frame of mind, they evaded the innermost sense of the word, and would not understand it, its meaning, in accordance with divine right, was sealed up, so that they could not apprehend it. The same cause, however, which prevented them from understanding the saying, restrained them also from asking for further explanation.

For their thoughts now ran in a totally different direction. This the last contrast sufficiently shows. The disciples are full of high-minded plans and expectations; but to this excitement of mind, the Lord opposes the strength of a humility which He places itself on a level with little children.

There arose, we are told, a reasoning among them, which of them should be greatest,—greatest in the kingdom of heaven, now about to begin. The Lord perceived the thoughts that were revolving in their hearts, took a child, set him *beside Himself*, and said unto them, 'Whosoever shall receive this child in My name, receiveth Me; and whosoever receiveth Me, receiveth Him that sent Me. For he that is least among you, the same shall be great.' On this, John gave it to be known as his opinion, that if any man did anything in the name of Jesus, he must also outwardly have united himself with His followers. 'Master,' he said, 'we saw one casting out devils in Thy name, and we forbade him, because he followeth not with us.' The verdict returned by Jesus was, 'Forbid him not; for he that is not against us is for us.'

NOTES.

1. The retreat of Christ into the desert is connected by the Evangelist Luke, even chronologically, with the narrative of His journey through the towns and villages (chap. viii. 1–3). In the Gospel history, the journey of Christ to the feast of Purim in Jerusalem falls between these events. In like manner, the history of the transfiguration is historically separated by a series of facts from the first feeding of the multitude—even the second feeding preceded it. The discussions among the disciples regarding the primacy belong also to a later period; for the last sojourn but one of Jesus in Galilee, and the journey connected with it to the feast of Tabernacles in Jerusalem, as likewise His last appearance in Galilee, come between these discussions and the transfiguration.

2. We are indebted to the Evangelist here for the important notice, that Herod wished to see Jesus; as also for the intimation, that the desert to which Jesus retired lay near to the city of Bethsaida. The Evangelist, indeed, passes over the blessing pronounced on Peter; but he also omits the rebuke given to the same apostle by Christ, 'Get thee behind Me, Satan.' He has quoted, however, the confession of Peter. The interval between Peter's confession and the transfiguration he designates as about eight days; the other synoptists, on the contrary, say, '*After six* days.' He represents the transfiguration as the result of the prayer of Jesus; and he notes the transformation of His countenance: so also the appearance of the two men in celestial glory. He informs us of the subject of conversation between Moses and Elias, and the Lord: they conversed with Him concerning His decease in Jerusalem. The state of the three disciples is also exactly described: they are for a time heavy with sleep. It is a circumstance peculiar to this Gospel, that the disciples were overcome with fear when they saw the three men enter the cloud and disappear. The youth possessed with a devil, who was healed at the Mount of Transfiguration, is designated as an only son. The important passage chap. ix. 44, 45 is found in Luke only. In the first of these verses, the contrast between the honour and the dishonour put on the Lord is brought out; in the last, the frame of the disciples' mind, averse as it was to contemplate the death on the cross, is psychologically described, in a masterly manner.

3. There exists no ground to regard Herod's desire to see Jesus as the result of suspicion, at least not in the sense that a hostile element was displayed in this mark of attention. (Comp. in disproof of this, Luke xxiii. 8.)

4. It is manifest that the mention of the interval of about eight days—that is, a week—places the transfiguration of Christ in connection with His conversation with His disciples regarding His person, and the confession of Peter; and it is singular that Gfrörer should have overlooked this simple relationship, and sought a mystic meaning in the number referred to (p. 202).

SECTION XV.

THE DEPARTURE OF JESUS FROM GALILEE TO JERUSALEM. SAMARIA. THE FOUR DISCIPLES, AND THE FOUR HINDRANCES ON THE WAY INTO THE KINGDOM OF GOD. THE SEVENTY DISCIPLES. THE GOOD SAMARITAN.

(Chap. ix. 51–x. 37.)

We have already seen, that the disciples, even then, when Jesus was about to commence His journey to Jerusalem, were not wholly resigned to His spirit, nor wholly shared His views and frame of mind. This became manifest anew, when He now took His departure from Galilee. Difficulties were thrown in His way by several disciples, which sufficiently showed that, like unripe scholars, they had but imperfectly learned their Master's spirit. He, however, approved Himself, in all these cases, as the perfect Teacher.

The Evangelist has collected and arranged together four acts of this kind.

When the time was come that He should be received up, He stedfastly—with firm determination—turned His face towards Jerusalem. Thither now His way, the bent of His spirit, led Him. He knew that He went to His glory, whilst going to meet His death.[1] On the way He sent messengers before Him.

[1] The character of Luke's Gospel gives to this thought a peculiar significance. This it was which the Hellenic spirit first learned through Christ,

These came into a village of the Samaritans, to make ready for Him. But the inhabitants of the village did not receive Him, because the direction of His journey showed that He would go to Jerusalem.[1] When His disciples James and John saw this, they said, 'Lord, wilt Thou that we command fire to come down from heaven and consume them, even as Elias did?' But He turned, and rebuked them, and said, Know ye not of what spirit—ye are—the children? For the Son of man is not come to destroy men's souls, but to save them.'[2] And they went to another village.

Whilst they were on the way, a second difficulty was raised by another. Meeting the Lord in the way, he assured Him: 'I will follow Thee whithersoever Thou goest.' Jesus said unto him, 'Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head.'

A third opposed to Him a new difficulty. The Lord addressed to him the summons, 'Follow Me.' But he said, 'Lord, suffer me first to go and bury my father.' Jesus said unto him, 'Let the dead bury their dead, but go thou and preach the kingdom of God.'

And finally a fourth difficulty was raised by a fourth individual. This man declared to Him: 'Lord, I will follow Thee; but let me first go bid them farewell which are at home, at my house—celebrate a farewell feast.' To him Jesus replied, 'No man, having put his hand to the plough and looking back, is fit for the kingdom of God.'

Thus, the most various obstacles oppose themselves to Christ, and hindrances in the way of following Him arise within the circle of His disciples themselves. In one the resistance is of one kind, in another it assumes a different form; but in each the special nature of the dissonance stands in connection with his

that the way to the beautiful and festive manifestation of life is through the gloomy portal of death. Therefore, also, must the expression ἀνάλημψις have here its full New Testament meaning; and this consideration has compelled me to give up the explanation of this passage by Wieseler, adopted by me (vol. iii. p. 400), and to prefer the common explanation as defended by Stier (iii. 474). To this must also be added a regard to the connection of this passage with the previous section, as well as the reference to something still beyond, which likewise lies (Acts ii. 1) in the συμπληροῦσθαι.

[1] Τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον, etc.

[2] These words are wanting in many manuscripts. Lachmann has not admitted them into the text. See above, iii. 401.

peculiar temperament. The choleric disposition hinders, whilst it seeks to further His progress by acts of fanaticism. The sanguine follower, with his glowing but transient enthusiasm, in which he promises the boldest and most faithful service, gives Him special cause for hesitation. The melancholic disciple, who would first go and bury his father, impedes Him with his pietistic bondage and legality of spirit. The phlegmatic follower, finally, who would first celebrate a special leave-taking with his friends, has in his love of comfort and ease a cause of hindrance to the service of Christ. But Christ stands as Master above them all, and knows how to treat each one according to his nature, and train him according to his necessities. He meets the threatening zealots with a gentle rebuke; He recalls them to reflection over their motive, and the end of His own mission. He occasions the all-promising enthusiast to take into calculation, that he will find the most self-denying life with Him. Into the heart of the melancholic scrupulous man He throws that word of fire: Let the dead bury their dead. And last of all, the phlegmatic, easy and sentimental man, He summons to decided and devoted activity, with the urgent call, Whoso putteth his hand to the plough and looketh back, is unfit for the kingdom of God.

For this combination of the four disciplinary acts of Christ, we are indebted to the psychological discrimination of our Evangelist. We owe to him likewise the communication of the fact, that Jesus sent out also other disciples besides the Twelve.

After these things, the Lord appointed other seventy also, and sent them, two by two before His face, into every city and village whither He Himself would come (see above, iii. 403). He furnished them at the same time with instructions for their work. In so doing, He spoke to the following effect:

'The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and

drinking such things as they have;[1] for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you; and heal the sick that are therein; and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God has been near unto you. I say unto you, That it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you—spake the Lord in conclusion to these messengers—heareth Me; and he that despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me.'

The seventy disciples form manifestly a contrast to the Twelve. The selection of these messengers for a special mission,[2] shows us that the Lord did not intend to make the Twelve exclusively the channels of His life, His authority and His Spirit. This becomes the more evident, as we saw in the previous paragraphs what impure elements the Lord had still to contend with in the college of the Twelve; and here learn what promises, on the contrary, He could also give to the seventy disciples. The instructions with which the seventy were furnished are closely related to those imparted to the Twelve (Matt. x.). And even should the recollection of the one have exerted an influence on the recording of the other, those parts of the commission given to the seventy will, for the most part, certainly have formed its fundamental and original elements, in which these disciples are provided with

[1] The author of *Evang.*, etc., is of opinion, this passage has reference to Peter and his conduct in Antioch (Gal. ii. 12) and to 1 Cor. ix. 4, *i.e.*, to the Jewish laws concerning meats, and their repeal by the Gospel; but in this case, the additional clause, 'for the labourer is worthy of his hire,' would sound somewhat strange.

[2] See above, vol. iii. 410.

special authoritative powers, even if something similar occurs in the instructions given to the Twelve. For no Evangelist, without warrant, would have transferred these from the circle of apostles to a wider circle of disciples.

The restrictive injunction, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, is here omitted by the Lord—the more so, as the seventy received especially the commission to visit those places in Samaria which He Himself could not personally visit.

On the other hand, however, a restriction is here laid on them—not to salute any one by the way.[1] This was intended, no doubt, to enforce on them the necessity of avoiding not merely all delay, but also all notoriety on their journey (see above, vol. iii. p. 404).

In the instructions given to the apostles, we find the entrance into a city mentioned before the entrance into a house; here it is the reverse. In the former case, entrance into a particular house is placed indeed in immediate prospect; here, however, it is brought into greater prominence, as a chief matter. And as respects the house, it is here again specially noted, how much a single child of peace within it may decide in regard to its worthiness.

In the house where they meet with a friendly reception they are to remain, and there plant a church. The Christian Church is thus to form itself as a community, around a Christian household in the centre (as *παροικία*—parish).

So long as the messengers of peace remain in any house, their support is to consist in partaking with the rest of whatever is there. This is the test of the moral purity and truth of the relationship. If they are not allowed to eat and drink of the family fare, they are not well received: would they, on the other hand, take a higher place and enjoy something better, that were not to enter into the full and familiar fellowship of the household life.

When, however, a city, as such, receives them, this relation is modified. They shall then partake of what is set before them, *i. e.*, also what is set out for them. The chief point here also is, that they shall neither give themselves airs whilst partaking of that which has been provided for their support, nor make high pretensions.

[1] *Κατὰ τὴν ὁδόν.*

Where they are thus received, they must unfold the power of their salutation of peace, by healing the sick and proclaiming the near approach of the kingdom of God.

The Lord depicts at the same time the judgment which awaits the city which shall not receive them; and makes use of this opportunity to proclaim the woe against Bethsaida, Chorazin, and Capernaum, having occasion at this special juncture to cast a mournful retrospective glance on His ministry in Galilee (see above, vol. iii. 405).

Most of all, were the seventy disciples put on an equality with the apostles by the concluding words: Whosoever heareth you, heareth Me; and whosoever despiseth you, despiseth Me; and he that despiseth Me, despiseth Him that sent Me.

The distinction also, which the seventy received on their return, is well worthy of remark. They returned again in joyful elation of mind, saying, 'Lord, even the devils are subject unto us, through Thy name.' He returned for answer the weighty words, 'I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the powers of the enemy; and nothing shall by any means hurt you.'

He thus intimated to them, that their smaller victories over the power of the evil one rested on a great victory over his power, which He Himself had already achieved;[1] and that, in the strength of this victory, He gave them the power victoriously to tread down all the opposition of the kingdom of darkness, as they would poisonous reptiles which are trampled under foot, and rendered innocuous.[2]

Still further, however, He pointed out to them the right frame of mind, saying unto them, 'Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven.'

In that hour the soul of Jesus was moved with joy. He exulted inwardly in spirit; and to this joyful emotion within, He gave expression aloud by thanksgiving: 'I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them

[1] See above, vol. iii. p. 416.

[2] This passage has a much too important and universal sense to have been occasioned by the communication, Acts xxviii. 3.

unto babes. Even so, Father; for so it seemed good in Thy sight.'

That He, however, Himself has a share in this glory of the Father, which glorifies itself in the babes, is expressed by Him in the words which follow: 'All things are delivered to Me of My Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him.'

But, as He shares in the glory of the Father, so the disciples also in His own. This He expresses in the words addressed to the disciples: 'Blessed are the eyes which see the things that ye see. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.'

At those labours of the seventy disciples among the Samaritans a certain lawyer seems to have taken offence. In order to tempt the Lord, he asked Him, 'Master, what shall I do to inherit eternal life?' He said unto him, 'What is written in the law? how readest thou?' And he answering said, 'Thou shalt love the Lord thy God with all thy heart—the kernel and centre of thy life—and with all thy soul—the whole sensitive form and periphery of thy life—and with all thy strength—or the energy of thy religious and moral being—and with all thy mind—or the free self-determination of thy moral and religious nature—and thy neighbour as thyself.'

The lawyer could give a pertinent answer: he knew the fundamental law of all law. But this insight had not become a living power within him. The Lord therefore said to him, 'Thou hast answered right: this do, and thou shalt live.' He however, in order to justify himself—in his contempt for those who were not Jews—said unto Jesus, 'Who is then my neighbour?' Jesus met the thought of his heart by narrating to him the parable of the good Samaritan: 'A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side. And likewise a Levite, when he came to the place and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had

compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said to him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.'

On this, the Lord put the question to the lawyer, 'Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?' And he said, 'He that showed mercy on him.' Jesus then dismissed him with the word, 'Go, and do thou likewise.'

This history also is found in Luke only; and it belongs to the most expressive characteristics of his Gospel. It depicts free human compassion: love to our neighbour in its royal, unrestricted proffer of help to all men, as contrasted with the stinted form of a love which acts only according to national, confessional, and other similar sympathies, and amidst antipathies of this sort perishes. The deepest foundation of this free benignity towards man is at all times, whether consciously or unconsciously to its possessor, the free grace of God towards the sinner.

NOTES.

1. The Evangelist, in the beginning of this section, intimated the departure of Jesus from Galilee. Nevertheless the two conversations with the enthusiastic and the downcast disciple (vers. 57–60) belong to a previous period. The sending forth of the seventy disciples belongs to this place; yet the narrative of their return must be separated from that of their mission by the subsequent account of the journey of Jesus through the border region between Galilee and Samaria.

2. All the three chief portions of this section are specially characteristic of Luke—the first in its psychological combination, the second in its declaration of the authority given to the seventy disciples, the third as the gospel of the good Samaritan, in contrast to the narrow-heartedness of priests and Levites.

SECTION XVI.

ISOLATED PARTICULARS FROM THE JOURNEY OF JESUS FROM GALILEE TO JERUSALEM. THE UNFOLDING OF THE DOCTRINE OF SALVATION IN FACTS.

(Chap. x. 38–xviii. 30.)

The journey of Jesus to Jerusalem developes itself in a series of the most significant acts, which, looked at apart from their chronological sequence, readily assume, to the contemplative eye, the form of an ideal journey into the kingdom of God—of the doctrine of salvation in pictures drawn from life, and from life's pilgrimage. From this point of view we have to examine the particular facts in the narrative of our Hellenic Christian Evangelist.

1. *Care about the one thing which is needful.*

(Chap. x. 38–42.)

It happened on a certain occasion, as the Lord journeyed with His disciples, that He entered into a village; the disciples, probably, meanwhile continuing their progress. Here a woman named Martha received Him into her house. She had a sister called Mary, who listened to the words of Jesus, and for this purpose placed herself at Jesus' feet. Martha, on the contrary, with great assiduity, gave herself much to do, in order to serve Him. Coming to Jesus, she said, 'Lord, dost Thou not care that my sister hath left me to serve alone? bid her therefore that she help me.' And Jesus answered and said unto her, 'Martha, Martha, thou art careful and troubled about many things; but one thing is needful: Mary hath chosen the good—best—part, which shall not be taken away from her.'

Only one thing is needful—of prime necessity—the performance of which turns aside want in all cases. In the preservation of life, it is a piece of bread; in the daily calling, it is the first and nearest; in providing for the temporal life, it is the concern of the moment; in the search after knowledge, it is the truth; in reflection, it is the life; in the law, it is love; in the Gos-

pel, it is grace; in the Christian life, it is God—life in God through Christ. And to him whose mind is turned to the one thing in the lower sphere of life, it becomes unawares the symbol of the one thing in the higher; and thus he goes ever deeper through the harmonious centres of life, till he has found all in Him who is eternally one, his God and Saviour. He, therefore, who has caught a sight of the point of prime necessity in life, and lives for it, lives for the point of unity, and presses forward to his true unity in its deepest depth. By this means he not only attains to the festive celebration of life, but also to power over its multiplicity and diversity, so that life assumes for him the form of a pure development and manifestation of his unity, in a beautiful and harmonious fulness of existence. But he who, from the first, troubles himself about many things, without necessity, loses, with the one, also the many. Whilst Mary returns more and more from the outward to the inward, whilst, through her devotion to the one duty of receiving the divine guest with a spiritual ear, she comes to the highest of all 'one things'—peace with God; Martha is in danger of deviating ever farther from the inward to that which is merely outward. And whilst the needful labour of the former becomes a festive celebration, which turns want aside; the superfluous care of the other, about the festivity, becomes ever the more a dangerous labour and indigence of heart—and her many things threaten to resolve themselves into a repulsive jumble, which burdens the soul, and turns it into a chaos.

The service of Martha, however, has also its relative warrant, so long as it remains in inward harmony with the service rendered by Mary. But it is a proof that the entanglement of Martha in her many things has begun, when, as a disturbing influence, it troubles the transparent atmosphere of the soul of Mary.

That Martha complains of Mary to the same Lord at whose feet she has set herself down—this is at once an old and a new history. But there remains to Mary the witness of her Lord, that she has chosen the best part, whose possession has the peculiarity that it shall not again be taken away from him who has it.

With the care for the one thing which is needful, the pilgrimage into the kingdom of God is begun.

2. *Prayer.*

(Chap. xi. 1–13.)

This pilgrimage, or spiritual journey, which has turned itself towards the kingdom of God, first assumes the form of prayer.

It happened, as Jesus found Himself in a certain place that He prayed. When He ceased, one of His disciples said unto Him, 'Lord, teach us to pray, as John also taught his disciples.' And He said unto them, 'When ye pray, say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us day by day our daily bread. And forgive us our sins; as we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.'

This instruction in prayer was confirmed by the Lord in a parable, found only in Luke, in which He depicts the efficacy of prayer in the strongest colours:

'Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves: for a friend of mine is come to me from his journey, and I have nothing to set before him? And the other from within shall say unto him, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you,' continues the Lord, 'Though he will not rise and give him—gradually raising himself—because he is his friend, yet because of his importunity he will start up—suddenly rise—and give him as many as he needeth.

'And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.' To this succeeds another parable: 'If a son shall ask bread of any of you, being his father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he give him a scorpion?' (The son becomes ever more confident in his petitions. At first he asks for bread, then for a fish, and finally for an egg—and the father grants him his requests. Dreadful were the thought, that the father, instead of the thing asked for, should sarcastically offer him

deceptive imitations of the good gifts—things which are useless, or even things which are noxious and poisonous.) 'If ye then, who are evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him?'

From what has been said, it now follows, that those petitioners who, in spiritual things, obtain nothing but stones, serpents, and scorpions, the proper symbols of the desert and of barrenness, which injure both themselves and others, are not true petitioners, but only pray in appearance, their heart not being turned to God.

But to true prayer belongs the spirit of truth, which hears and retains the word of God, and the spirit of simplicity, which makes it to be the light of life.

3. *The spirit of truth and the spirit of simplicity.*

(Chap. xi. 14–36.)

The Lord cast out a devil who was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub, the chief of the devils. And others, tempting Him, sought of Him a sign from heaven.

The Lord answered both these hostile utterances of different groups of opposers. In the answer which He gave to the one (vers. 17–28), He directed attention to the spirit and sense of truth, by which alone a man is capable of hearing and keeping the word of God; in the answer which He gave to the others (vers. 29–36), He directed attention to the spirit of simplicity, which alone receives the Spirit of God, to make the divine word a source of inward light.

First He answered those who said—who circulated the accusation amongst themselves and amongst the people, without encountering Christ Himself with it—He casteth out devils through Beelzebub, the prince of devils. For He knew well their thoughts—*διανοήματα*, their opinions. 'Every kingdom,' He said, 'which is divided against itself is brought to desolation, and a house divided against itself falleth. If Satan also be divided against himself, how shall his kingdom stand? And ye

say, that I by Beelzebub cast out devils. And if I by Beelzebub cast out devils, by whom do your children cast them out? Therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is risen upon you. When the strong man armed keepeth (maintaineth) his palace, his goods are in peace—undisturbed. But when the stronger than he—*αὐτοῦ*, his master, his superior—shall come upon him, and overcome him, he taketh from him all his armour, wherein he trusted, and divideth his spoils.' This the Lord followed up with the watchword: He that is not with Me is against Me; and he that gathereth not with Me scattereth.

He then continued: 'When the unclean spirit is gone out of a man, he walketh through desert places seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there. And the last state of that man is worse than the first.'

Thus the Lord showed those enemies who blasphemed His work as satanic, that the spirit of truth (susceptibility) was not in them. And He explained to them how, from this cause, they were not able to receive the kingdom of God and its message; nay, further, how even those among them who had at first received these, partly from the same want, were not able to keep the message in their hearts.

From the one devil which held them in bondage—from demoniacal fetters—He delivered them; but they allowed themselves to be again taken possession of by the seven devils of consummated malice and blasphemy. For the devils cannot well endure the desert wastes to which they belong, so long as they hope to find an accessible habitation in human hearts. They return, therefore; and where they find the house swept and garnished for their reception—satanically adorned by the spirit of falsehood,—they enter in, and revel there with hellish power.

A woman's voice, which made itself heard aloud from amongst the crowd, gave the Lord an opportunity to express this leading thought of His address distinctly: 'Blessed is the womb that bare thee,' was the cry, 'and the paps which thou hast sucked.' The Lord answered, 'Yea rather, blessed are they that hear the word of God, and keep it.'

On this followed the answer to the second hostile utterance of the other group of opposers. The people seemed to wait for it with special eagerness, perhaps because they expected the Lord would grant the request addressed to Him for a sign from heaven, and they crowded around Him more numerously and thickly than before. Then the Lord began to speak, uttering the unexpected words, 'This is an evil generation: they seek a sign; and there shall no sign be given them, but the sign of Jonas the prophet. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.'

He then held up again to their view the leading thought of this address. What had brought life to those heathens—what had conducted the chosen spirit of the queen of the south from the darkness of a distant land to the light of the theocratic kingdom—what had moved the crowds of Nineve, if less distinguished, yet penitent, to receive the messenger of the theocracy, the messenger of God, from afar—was nothing else than the spirit of simplicity, which, in itself, is susceptibility to light. This susceptibility was wanting to the men of that generation. Therefore also could no sign from heaven be given to them;—at the most, the sign of Jonas, namely, in the sense that the Messiah came to His generation as Jonas came to the Ninevites,—a stranger—an unknown, poor, and nameless man, accrediting Himself solely by the power of His inward life.[1] The Lord now explains why they were not able to understand and receive Him. They obscure the inward light with which they have been entrusted, through the want of simplicity. 'No man,' He says, 'lighteth a candle and putteth it in a secret place or under a bushel, but on a candlestick, that they which come in may see the light.'[2]

[1] The further explanation of this sign in the parallel passage, Matt. xii. 40, belongs perhaps to a subsequent mention of it (possibly Matt. xvi. 4).

[2] This is not the only parable of Christ which occurs in different places in a different sense.

No one, He means to show them, acts so in natural things, as they do in spiritual. 'The light of the body,' added He further, presenting the same thought in a pictorial form, 'is the eye: therefore, when thine eye is single, thy whole body also is luminous. But when it is evil, thy whole body is dark (not only without light, but also causing darkness). Take heed, therefore, that the light which is in thee be not darkness. If thy whole body, therefore, be luminous, having no element of darkness in it, it shall be wholly luminous, as when a candle with its bright shining doth give thee light.'

So may, and must, the susceptibility to light in the spiritual *sense* (reason, feeling, and conscience) be cherished, and kindle into a light of the life and of the body. The element of its growth is simplicity—the convergence, concentration, and harmony of the inward life. Through the inward sensibility to the impressions of light, the word of God becomes necessarily an inward light, which also gradually drives out from the outer sensible sphere of life all elements of darkness, every portion of the old night, until the whole existence of a man, even that which is external, is not only illuminated, but also illuminating—a divine radiance, bright, beautiful, and sacred.

4. *The inward life in contrast to external tendencies, and the true manifestation of the inward life by confession, in contrast to the concealment and denial of it.*

(Chap. xi. 37–xii. 12.)

The Lord had soon occasion to give distinct expression to the truth, that true simplicity cannot exist without a decided tendency of the spiritual life inwards. While He was speaking, a certain Pharisee besought Him to dine with him. With surprise, however, this Pharisee remarked that He did not first wash before dinner. And the Lord said unto him, 'Now (still, even) do ye Pharisees make clean the outside of the cup and the platter; but your (own) inward part is (puffed up) full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? Give then rather that which is there—within—in the cups and platters—as alms—to the poor; and, behold, all things are clean unto you. But woe unto you, Pharisees! for ye tithe mint and rue, and all manner

of herbs, and pass over judgment (the self-condemnation of repentance) and the love of God: these things ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for ye love—seek with fond desire—the uppermost seats in the synagogues, and—likewise—greetings in the markets—desire to be not only eminences, but excellences. Woe unto you, scribes and Pharisees, hypocrites! for ye are as covered graves, over which men walk without knowing it.' Then answered one of the lawyers, 'Master, thus saying, thou reproachest us also!' And He said, 'Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye witness to, and confirm, the deeds of your fathers; for they killed them, and ye build their sepulchres.' This conclusion seems at first sight to rest too strongly on outward appearance. When the fathers slay the prophets, and the children dig their graves, this seems, indeed, to be a connected work of mortal enmity. But is not this appearance dissipated when it is considered, that the children, by the sepulchral monuments with which they honour the prophets, seek to make good the evil inflicted on them by the fathers? So it seems, indeed; but there remains, nevertheless, a large balance of agreement between those fathers and these children—that is, a morbid lingering on the past, under the name of the past. What, indeed, had made the fathers also to be murderers of the prophets was, that they adorned the sepulchres of their great forefathers with a too one-sided veneration; and the children betray again the same disposition, by their desire to build monuments to the prophets, whilst they do not prize the messengers of God sent to themselves. The builders of the sepulchres of prophets crucified the Prince of all the prophets, Christ; and the superstitious reverers of the holy grave of Christ have again slain the prophets of their own time. The Lord thus continued: 'Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.'

And, in conclusion, the word, 'Woe unto you, lawyers! for ye have taken away—misplaced—the key of knowledge: ye entered not in yourselves—into the temple of knowledge,—and them that were entering in ye have hindered.'.

The whole of this manifold and multiform denunciation rests, then, on a fault in the foundations of the life itself—on a want of inward truth, uprightness, freshness, and purity in the religious life; the customary religious life not being deepened to its sources—confession to inquiry, obedience to conscience, prayer to the desire of the heart, piety to God. The last word to designate this condition is, that these external religionists have carried forth, and put out of the way, the key of knowledge from the temple of knowledge, which is intended to remain eternally open to all inquiring spirits.

The scribes and Pharisees were greatly embittered by these words of Jesus, and began to urge Him vehemently, and to assail Him with all kinds of questions, laying wait meanwhile for Him, in the hope of catching something out of His mouth which might form a ground of accusation against Him. This strong mutual collision had for its effect, that the people ran together in thousands, so as to tread one upon another. But the Lord seized the opportunity, openly and loudly to warn His followers against the false teaching of the Pharisees, and also against the fear of man, when they were challenged by them. He called on them freely and openly to confess His name.

And thus we perceive, that to the inward truth of the religious life, there must correspond a true ingenuousness—a free and heroic confession of the truth.

'First of all,' said the Lord, 'beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, which shall not be revealed; neither hid, which shall not be known. The words which ye have spoken in darkness—softly—shall be—changed into words of thunder[1]—heard in the light. And what ye have spoken in the ear, in closets (as He Himself had just spoken His words of reproof in the guest-chamber to the Pharisees), shall be proclaimed from the house-tops. And I say unto you, My friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which, after he

[1] Indicated by the strong contrast.

hath killed, hath power to cast into hell; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings; and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows. But I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God. (One must, however, avoid not only the negative opposite to confession—denial, but also the positive—blasphemy. Therefore it is added:) Whosoever shall speak a word against the Son of man, it shall be forgiven him; but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. And when they bring you,' says the Lord in conclusion, 'unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer in your defence, or what ye—in general—shall *say;* for the Holy Ghost shall teach you in the same hour what ye ought to say.'

5. *True freedom from care, and the true carefulness and watchfulness.*

(Chap. xii. 13–48.)

In the midst of these earnest exhortations to His audience, the Lord was interrupted by one of the company with the unseasonable request, 'Master, speak to my brother, that he divide the inheritance with me.' And he said unto him, 'Man, who made me a judge or a divider over you?' Then He said to His hearers, 'Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.' Thereupon He exhibited the same truth in the form of a parable: 'The ground of a certain rich man brought forth plentifully; and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is it with him that layeth up (dead) treasure *for himself*—liveth selfishly, for himself—and is

not rich—acquiring true riches[1]—towards God—doth not live in self-dedication to God.'

The Lord followed up these teachings by a practical application of them to His disciples: 'Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on. The life is more than meat, and the body than raiment. Consider (study) the ravens; for they neither sow nor reap, they have neither storehouse nor barn, and God feedeth them. How much more are ye better than the fowls? Which of you, with taking thought, can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies, how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven, how much more will He clothe you, O ye of little faith? And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind—depend on meteors, atmospheric signs, and transient appearances. For all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you.

'Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have over (superfluous), and give it in alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, nor moth consumeth—as principle of destruction, causeth destruction. For where your treasure is, there will your heart be also.'

With these words has the Lord already introduced His exhortation to true watchfulness, which is one with true freedom from care:

'Let your loins be girded about, and your lights burning; and be ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make

[1] πλουτῶν in contrast to θησαυρίζων.

them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know—for the intensity of this watchfulness must be depicted by a still stronger figure—that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not.'

Then Peter said unto Him, 'Lord, speakest Thou this parable unto us alone, or even to all?' And the Lord said, 'Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But if that servant say in his heart, My lord delayeth his coming, and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. And that servant, which knew his lord's will, and kept not himself prepared, nor did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whom much is given, of him shall much be required; and to whom men have committed much, of him they will ask the more.'

6. *True decision and stedfastness in the midst of the fire, and a corresponding earnest observation of the signs of the times.*

(Chap. xii. 49–59.)

The Lord turned His eye further towards the consummation, and showed His disciples how stedfast they must be in the midst of the searching fires with which they should be baptized. 'I am come to send fire on the earth; and what will I if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but

rather division: for from henceforth there shall be five in one house divided, three against two, and two against three.—So it is in the world; so in the great family of the Church, where the five confessions are thus divided amongst themselves; and so in the individual Christian family.—The father shall be against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law.' These variances are looked on by the Lord as unavoidable, as an effect of the fire which He kindles on the earth; and what He expects in such circumstances from His people is, above all things, stedfastness, decision.

This must not, however, manifest itself in regardlessness with reference to the things which are happening without, but in the most attentive observation of the signs of the times. In this tenor He said to the people, 'When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Why can ye not, from yourselves —from a consideration of your own private relations—come to a discernment of what is right in the matters of the kingdom of God? Thus, when thou goest with thine adversary to the magistrate, give diligence, as thou art in the way, to be delivered from him; lest he drag thee before the judge—turning the ruler into a stern judge—and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence till thou hast paid the very last mite.' That is the rule in private life by which a wise man guides himself, and which a fool neglects to his own ruin. In the light of this rule, should the individual man, or a whole generation, learn to view their relation to God. That we are on the way to the Sovereign Ruler, the signs of the times sufficiently show. And we find ourselves in the company of a stern and threatening adversary—Eternal Justice—which proceeds ever along with us, in the development of life—as the curse of sin, in our inward man—as an enslaved conscience. And the nearer we approach to the Sovereign Ruler, the more does He assume for us the character of a judge: and the adversary, who at first only

accompanied us, threatens at last to seize us, and drag us before the judge. Therefore is it high time, while we are in the way, to come to an agreement with him, by a true reconciliation with God to be delivered from the adversary, that is, from Justice, which veiled itself in that character. For if we be not delivered from him—if it come to the execution of the sentence, which the course of history anticipates,—then must justice have its full sway, until the judgment is consummated; because, at the same moment, the sentence of judicial blindness is also consummated, from which the guilty party can only be freed by the full execution of the judgment.[1]

7. *The observation especially of the rapid course of the judgment, and of the slow and noiseless development of the work of grace.*

(Chap. xiii. 1-21.)

At the time when the Lord directed the attention of His hearers to the signs of approaching judgment, there were some present who brought Him word of the Galileans whose blood Pilate had mingled with their sacrifices, hewing them down within the precincts of the temple itself, where probably they had been disturbers of the public order. Jesus answering, said unto them, 'Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish.' These words He enforced by the following parable: 'A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it, whether mayhap it may bear fruit; and if not, after that thou shalt cut it down.'

Thus rapidly does the judgment advance, or also the development of the curse, which causes the judgment, and as speedily does the judgment become manifest. On the other hand, the unfolding of the true life, or of the work of grace, is at first unconspicuous, and progresses slowly, even because it is the

[1] As this shown in the history of Israel.

silent germination and budding of that which is most noble—of eternal life. In confirmation of this, the Evangelist narrates the history of a cure. Jesus was teaching on the Sabbath in one of the synagogues. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bound together, and could in no wise lift up herself. When Jesus saw her, He called out to her, 'Woman, thou art loosed from thy infirmity.' And He laid His hands on her; and immediately she was made straight, and glorified God. The ruler of the synagogue, filled with indignation, because Jesus had healed on the Sabbath-day, turned to the people, and said, 'There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath-day.' The Lord then answered him, and said, 'Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo!—mark it well—these eighteen years, be loosed from this bond on the Sabbath-day—even because it is the Sabbath-day?' And when He had said these things, all His adversaries were ashamed; and all the people rejoiced, for all the glorious things which were done by Him. Both the parables, however, which the Lord now addressed to the people,[1] show that in the history of this cure there is indicated a characteristic of the kingdom of God, which is the occasion to many of their rejecting it,—namely, its slow and silent development.

'Unto what is the kingdom of God like?' spake the Lord; 'and whereunto shall I resemble it? It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in its branches.' And again He said, 'Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid[2] (mingling it) in three measures of meal, till the whole was leavened.'

Both parables serve, according to the idea of the Evangelist, to explain the history of the foregoing cure, each a special side

[1] See above, vol. ii. p. 196, and vol. iii. pp. 5 and 196.

[2] 'Mingled it—till the whole.' This translation would not give a good sense. The idea intended is that of concealment. The leaven remains hidden in the dough till the whole mass has become leavened.—ED.

of it. The preparation for the work of healing, which Jesus accomplished on the suffering daughter of Abraham, had been matured in her heart during eighteen years of heavy affliction. These years indeed form a contrast to the three years of the previous section. In three years the preparation for the judgment is perfected; in eighteen years the preparation for deliverance. The judgment grows rapidly; the deliverance buds at first slowly, in order then certainly to ripen quickly. Besides this tedious process, however, in the development of salvation, its unconspicuousness also comes into account. From a little grain of mustard-seed must the great tree grow. This was true of the word which Christ threw into the heart of the woman: it was true also of the history of the cure itself. The people reckoned it amongst the great and glorious acts of God; He, on the contrary, wished it to be regarded as a token that the kingdom of God would at first bud forth, without appearance, like a grain of mustard-seed. Nay, this history served also to give a conception even of the hidden character which attaches to the work of salvation. The miracles which the Lord performed directed their influence on the popular mind in Israel, and they were, to appearance, absorbed by it, swallowed up, and buried, as a little leaven seems to be absorbed by the mass of dough into which it is kneaded. But the same dough which conceals the leaven, and seems to bury it, appropriates it in the most intimate manner, and brings it thereby at length, through its own transformation, into manifestation. In this relation stood the miraculous and healing acts of Christ to the popular life among the Jews. In communicating their influence to the general mind, they were covered up and buried by the unbelief and opposition of His enemies. But in the same measure an impression was produced on those who were susceptible. And thus Christ transformed their life into His own; and the miraculous power and healing virtue, which He deposited in the mass of His people, came at length to open manifestation in the mighty miracle which followed in due time,—namely, that of new life and salvation in the Church of believers. But the same process of mingling the divine leaven in the mass of humanity begins ever anew, until the life of Christ, His salvation and miraculous divine power, shall everywhere break forth.

After these declarations of Christ with respect to the sub-

jective side of the way of salvation, and its true antecedent conditions, the outward or objective side must also come under review, and, in the first instance, its frustration.

8. *Misconceptions regarding salvation and the new life. The false seeking after salvation, and the false friendship with the Saviour. Decisive rejection of the Saviour, and declared enmity towards Him. Contempt and disregard for His work and person. Contempt for His followers. Contempt for the blessings of His salvation. Contempt for the way of salvation.*

(Chap. xiii. 22–xiv. 35.)

When the Lord took farewell of Galilee, in order to complete the establishment of the kingdom of God in Jerusalem, misconceptions concerning His kingdom and His salvation must needs come to light in the most multifarious ways.

In the first place, must that misconception become manifest which showed itself in a false seeking after salvation, and in a shallow adherence to the Lord (xiii. 22–30). This disclosure was brought about by the circumstance, that Jesus went from city to city and from village to village teaching, and journeying toward Jerusalem. The retinue which accompanied Him on the journey may have given occasion to the question put to Him, 'Lord, are there few that be saved?' To this the Lord returned the solemn answer, 'Strive to enter in at *the strait gate;* for many, I say unto you, will seek to enter in, and shall not be able. When once the Master of the house is risen up, and hath shut to the door, then shall ye begin straightway to stand without—to assemble before the closed door—and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: then shall ye *begin* to say, We have *eaten* and *drunk* in Thy presence, and Thou hast taught *in our streets.*' They shall thus resort to an appeal to their former outward and natural connection with Him, as they cannot appeal to their having known Him, or having been His spiritual followers. But such relationships and appeals are in His eyes without weight. He will declare unto them, 'I say unto you once more, I know you not whence ye are: depart from Me, all ye workers of iniquity. There shall be weeping

and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.'

'And, behold, there are last which shall be first, and there are first which shall be last.'

The false, vain seeking of the Jews, however, made itself known in a decisive rejection of the Saviour, and open hostility towards Him; and this exhibited itself on that occasion in an expressive and unique scene (chap. xiii. 31–35).

The same day, we are told, there came certain of the Pharisees, saying unto Him, 'Get thee out, and depart hence; for Herod will kill thee.' And He said unto them, 'Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk—proceed on My way peacefully and in freedom—to-day, and to-morrow, and the day following; for it cannot be that a prophet perish out of Jerusalem.' Thus in an impassioned, but at the same time sorrowful tone, He expressed His confidence regarding His own life, His lofty consciousness of the certainty and safety of His journey, and the assurance He had of His decease in Jerusalem, in the most striking and elevated terms, which put to shame the vulgar artifice of those messengers, who probably intimated in this spirit the ill will of Herod. The answer of Christ throws a strong flood of light on all who misapprehend His character. Enemies in Galilee and enemies in Jerusalem, threatening princes and threatening high priests, opponents concealed under the mask of friendship in His presence, false foxes behind Him, mortal enemies at His journey's end: these all cannot rob Him of the three days of His help and health-dispensing pilgrimage, nor of the triumphant feeling of His personal safety in the way of God. Rather does this feeling rise into a brighter flame over against their enmity; and thus, with a divine rejoicing confidence of security, He sends the fox-like messengers of the fox speedily back to their home. He tells them that He has other enemies besides them, to whose malice He shall become a prey—but only according to God's purpose, for the perfecting of His own life by the

suffering of death, when His works shall have been completed. And then with the thrilling pathos of love He adds:

'O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house shall be left unto you desolate;[1] for I say unto you, Ye shall not see Me, until the time come when ye shall say, Blessed is He that cometh in the name of the Lord.'

But His saving operations were despised by the Pharisees as His person was despised by them, even when they hypocritically pretended friendship (chap. xiv. 1–11).

The first of these things was experienced by the Lord anew at a feast in the house of a Pharisee, to which He was invited: the last He Himself intimated to the guests in the course of His address. He went into the house of one of the chief Pharisees on the Sabbath to eat bread; but the Pharisees had of set purpose determined to watch Him. And, behold, there was a certain man which had the dropsy before Him—placed in a position of such prominence that he must attract His notice, an unconscious and innocent instrument of the malice of His enemies.—Jesus knew their intention, and *answering*, spake unto the lawyers and Pharisees: 'Is it lawful to heal on the Sabbath-day?' But they held their peace—they restrained themselves. And He took hold of him—accepting the unsuspecting, trustful man from the hand of malice—healed him, and let him go. He then turned to them with the explanation: 'Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day?' And they could give Him no answer.

On this He directed their notice, by means of a parable, to the contempt of which they had been guilty towards His own person: 'When thou art bidden of any man to a wedding,' He said, 'sit not down in the highest place, lest a more honourable than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou must then begin—come painfully to the resolution—with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest place; that when he that bade thee cometh,

[1] These words manifestly belong originally to a later time.

he may say unto thee, Friend, go up higher: then shalt thou have honour in the presence of them that sit at meat with thee.'

Thus did the Pharisees take in the house of Jehovah the first places, and allowed the Lord to sit in the lowest, like a despised guest. On this account the deepest humiliation awaited them.

With contempt for His person, there was most closely connected contempt for His believing people. This He showed likewise in the form of a parable, directing His speech to him who had invited Him (ch. xiv. 12–14):

'When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they have nothing wherewith to recompense thee: but thou shalt be recompensed at the resurrection of the just.'

With this word against the spiritual nepotism which lies imbedded in all Pharisaism, He rebuked the Pharisees for their exclusion of publicans and sinners from their religious fellowship, and showed them that true piety and love just consist in inviting such wanderers to be fellow-sharers in the blessings of salvation.

But how could they respect those who thirsted for salvation, when they themselves despised the salvation which had been offered to them? This also the Lord placed before their view in a parable (chap. xiv. 15–24).

One of those who sat at meat appeared to apprehend that in these parables Christ spoke of a spiritual feast in the kingdom of God. He broke out therefore in the words, 'Blessed is he that shall eat bread in the kingdom of God.' Thereupon the Lord spake to him the following parable: 'A certain man made a great supper, and bade many; and he sent his servant at supper-time to say to them that were bidden, Come, for all things are now ready. And they all began with one consent to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five pair of (draught) oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife; and therefore I cannot come. So that servant came, and showed his lord

these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges—to the hedged garden-paths—and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.'

In this parable the Lord depicted the contempt of salvation which He had found among the Jews, and their approaching rejection on that account, in strongly defined prophetic colours; and with equal distinctness He intimated the future calling of the Gentiles. Let one only conceive a company of guests, formed of men invited from the streets and destitute portions of the city—from the highways, and the neglected hedge-enclosures of the gardens. More strongly could not the Lord have expressed the future calling of the Gentiles to be partakers of the feast of the kingdom of God.

When He had depicted their contempt for salvation itself, there remained still one point to describe—their contempt for the true way of salvation (chap. xiv. 25–35).

About this time—when He left Galilee—great multitudes flocked to Him, in order to join themselves to Him. This occasioned Him to turn to those crowds of followers—amongst whom there were doubtless many who entertained very chiliastic, sensual views of the kingdom of God—and impress on their hearts the earnest requirements implied in following Him. 'If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross, and come after Me, cannot be My disciple.'

It is well worthy of notice, that these strong words, in their strongest form, occur in that Gospel which specially depicts the human side of the religion of Christ. The summons is here thus expressed: If any man come to Me, and hate not his father, etc., he cannot be My disciple; whilst in Matthew we read, He that loveth father or mother more than Me, is not worthy of Me, etc. (Matt. x. 37, 38). Was the Evangelist Luke specially stretched to the Hebrew form of expression—*hate?* We may

perhaps discover two grounds which caused him to retain the original expression. There was, in the first place, the painful experience made in the school of Paul, that so many Jews, by a slavish attachment to the members of their own household, were restrained from becoming Christians, or at least decided Christians. But further, a deep insight into the inward relationships of the Christian himself might lead to the same result, —the knowledge that he must instantly alienate from himself all whom he loved, now this one, and now that—that he must hate their false forms of life, which were a temptation to himself, in order not only to be found faithful to the Lord, but to them also, in their truest and deepest interests.

On this He proceeded to impress on the hearts of those who accompanied Him, in two parables, the truth that they must determine in favour of the real way of salvation, if they would attain to salvation at all; and that otherwise it were better if they did not yet attend upon Him as His followers.

'Which of you,' He thus begins, 'intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish.'

That is the difficulty of active service in the following of Christ. It demands outlay, namely, of spiritual power. Equally difficult is the negative side—the warfare of the believer. This is shown in the following parable:

'What king goeth to make war with another king—to offer him battle—and doth not sit down first, and consult whether he be able with ten thousand to meet him that cometh against him with twenty thousand. And if not, he sendeth an ambassage, while the other is yet a great way off, and desireth conditions of peace.' In this manner did many disciples, with the smallest spiritual armament, proceed to meet the prince of darkness, who with a great armament in Jerusalem was ready to join battle.

The Lord then added, 'Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple. Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned (salted)? It is neither fit for the land, nor yet for the dunghill;[1] but men cast it out.'

[1] Not even the dunghill can turn it into dung.

The radical fault of the Jewish people, by which they were hindered from following the Lord on the way of salvation, was the want of self-renunciation. From this cause, a people which had been appointed to be a salt among the nations, had become a dead, insipid salt, which could not again be seasoned by another salt. And as such a salt is cast away, being utterly useless, even so was it with the Jewish people in the time of their rejection. The same word holds good still. It is true of New Testament Christians who have lost their love and their vitality.

That the Lord expressed a thought, so important for the people—that He indicated such a judgment—is shown by the concluding exclamation: 'He that hath ears to hear, let him hear.'

9. *Grace the foundation of salvation. The knowledge of it. Disparagement of it.*

(Chap. xv.)

Amongst those who, at that time, came ever in greater numbers to the Lord, one class of the people became specially prominent, viz., that of the publicans and sinners. They all drew near unto Him, says Luke, in order to hear Him. But the Pharisees and scribes murmured, saying, 'This man receiveth sinners, and eateth with them.'

This new invidious attack of pharisaical spirits even on His compassion, occasioned the Lord to give a representation of the glorious manifestation of the grace of God among sinners, which in Himself had become personal, in three parables.

The first parable compares the lost sinner with a lost sheep in the wilderness, the second with a lost piece of silver in the house, the third with a lost son in a foreign land: or rather, the first compares the grace of God to a shepherd, who leaves the ninety and nine sheep in the wilderness to seek the one which is lost; the second to a woman, who lights a candle and sweeps the whole house in order to seek for the lost piece of silver; the third to a father who prepares a feast for the lost son on his penitent return, such as has not yet fallen to the share of the other son who had always remained with him.

Grace is like to a shepherd, who, in the lost sheep, rescues

with the warmest compassion a life, *filled with anguish*, and *threatened with destruction.*

Grace is like to the careful woman, who, in the lost piece of silver, misses something *of value*, which, faithful to the duties of her household economy, she must with the utmost diligence search for amidst the dust and filth.

Grace is like to a faithful father, who, in the lost son, not only laments the anxious and endangered life, not only seeks to recover the value of a human soul, but also desires to restore a life, akin to his own, which has been extinguished in the curse of sin and guilt—to restore the *defaced image of his own being.*

It has for its aim, the rescue of the living, the finding again of the precious, the reconciliation of the penitent.

It seems, on the one hand, to take it with extraordinary strictness, to reckon with the utmost exactness; for it gives itself the greatest trouble to maintain its number full—the number of the hundred sheep, of the ten pieces of silver, of the two sons. On the other hand, it is beyond all calculation bold; for it leaves the ninety and nine sheep in the wilderness, in order to rescue the hundredth; it devotes much labour through the whole house, in order to restore the one piece of silver to the nine others; it rises superior to the misconstructions of the one son, in order to receive again and keep the other. It stands, on the one hand, infinitely exalted above the lost sinner, as a shepherd with ninety and nine sheep over the lost sheep—as a woman with nine pieces of silver over the lost piece—as a father in the enjoyment of his rich possessions, with his first-born who administers them, over the younger son, a wanderer in foreign lands, and long unheard of. On the other hand, through the constraint of free love and compassion, it is deeply involved in solicitude about the loss, and this manifests itself in great labour and sacrifice. The shepherd rests not until he has found his lost sheep, and carried it home on his shoulders; the woman sweeps the house through and through, until she has again the piece of money; the wealthy father sees the son from afar, for his heart has ever waited for him, and it is as if the calf had been expressly fattened for his coming—he has the best for him in store.

The first parable thus exhibits grace specially as compassion and pastoral fidelity:

'What man of you, having an hundred sheep, if he lose one

of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you,' adds the Lord, 'that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.'

The second parable represents grace specially as an earnest carefulness—a strong and passionate appreciation of that which is precious:

'Either what woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over *one* sinner that repenteth.'

In the third parable both elements are united. Grace seeks in the lost son, with divine compassion, the man who was dead, and with divine lamentation—or regret—the child of the family:

'A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. Then came he to himself, and said, How many hired servants of my father's have bread enough, and to spare, and I perish with hunger! I will arise, and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and

kissed him. And the son said unto him, Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son.—But the word, Make me as one of thy hired servants, died on his lips;—for, the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he *hath received him safe and sound.*—This imperfect and superficial account of the servant chimed in with the chagrin of the elder son.—He became angry, and would not go in. Therefore came his father out, and entreated him. And he answering, said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends: but as soon as *this thy son* was come—he said, with a bitterness which would not call the restored one, *brother*, and which now also, in the son, I showed disrespect to the father—who hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that is mine is thine. It was meet that we should make merry and be glad: for *this thy brother*—thy brother, he said, with strong emphasis, in contrast to the heartless word, This thy son—was dead, and is alive again; and was lost, and is found.'

These parables, which are peculiar to the Pauline Gospel of Luke, and which entirely characterize it, belong to the most glorious inheritances transmitted to us. The two first, as has been already hinted, are in part contained also in the third. They embrace its two fundamental elements. Nevertheless they serve also, on the other hand, to throw light on the conduct of the brother in the third parable, by marked contrasts. The neighbours and friends of the shepherd rejoice with him, that he has found his sheep; the woman can invite her friends and neighbours to rejoice with her over her found piece of silver; but here the son and the brother will not rejoice with the father

over the son, who was lost and is found again—his own restored brother.

The explanation of this contrast is given by the Lord, in the additions to the first and second parables. The joy of the shepherd with his neighbours and friends is an image of the joy which is in heaven generally over one sinner that repenteth,—and which exists in an extraordinary degree, being greater than the joy over ninety and nine just persons, who need no repentance, who cannot get beyond their poor, dead legality—to say nothing of self-knowledge, repentance, love, and freedom.[1] The joy of the woman and her friends over the lost piece of silver is an image of the joy, which is among the angels of God, over the repentance of a sinner. Finally, the joy of the father over his lost son, and the festive celebration, is a picture of the joy of God Himself. All these circles of joy rebuke, with their mild light, the pharisaic spirit, which takes offence at the reception of sinners into the kingdom of God. How gently and calmly, however, grace rebukes those who disparage it, is shown likewise by the conduct of the father towards his angry elder son.

10. *The love which communicates—as the first characteristic in the unfolding of salvation. The exercise of it, and the disparagement of it.*

(Chap. xvi.)

At the time when the Lord was about to leave Galilee, He found even amongst His followers much to unveil and to remedy. As the legalists were inclined to despise the publicans and sinners, so might many who were affluent be disposed to neglect the poor, instead of treating them as brethren, and helping them. Such experiences may in part have influenced the Lord, when He chose this opportunity to impress on the hearts of His disciples, by means of a parable, the law of His kingdom, according to which the wealthier must share their goods with the poor, in the free exercise of love.

'There was a certain rich man, which had a steward; and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself,

[1] Comp. Olshausen, iii. 38.

What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I know—I have already found out—what I must do, that when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, the one after the other. To the first he said, How much owest thou unto my lord? And he said, An hundred measures[1] of oil. And he said unto him, Take thy bill (which he thus returned to him), and sit down quickly, and write (another with the specification) fifty. Then said he to another, And how much owest thou? And he said, An hundred measures[2] of wheat. And he said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely. For the children of this world are wiser in their generation than the children of light.'

In this parable, the idol of this world, Plutus or Mammon, appears as the possessor of earthly goods. The affluent man is his steward. He becomes a Christian, and is thus unfaithful to Plutus. The maxims of brotherly love alter the maxims of selfish gain: he gives—he assists the brethren. For this the spirit of covetous acquisition calls him to account. The steward must perceive, that he has fallen out with the spirit of the world, in his mode of acquisition and possession. He observes, that this master no longer acknowledges him, and that his dismissal is near at hand; in other words, that it must come to an entire separation between his new manner of acting, and his old world of selfish gain, and that he might easily come to poverty, if he stopped short half-way. He becomes now first wholly untrue to his former master, in order to secure for himself a new existence, in the resolute exercise of benevolence. Amongst the debtors he desires to prepare for himself an asylum. For he cannot dig, and will not beg. That is, he has no ability for a difficult profession, to which he is not called, and which he has not learned; and as little does he desire to seek his bread in an ignoble, humiliating manner. He therefore seeks a new existence amongst the debtors of his lord—amongst the poor. At first he

[1] According to Josephus, = 72 ξέσται, which make 1 Attic μετρητής, or about 9 English gallons.

[2] According to Josephus, = 10 μέδιμνοι,—the medimnus being = 12 gallons.

makes the most resolute effort. The debt of the first he reduces to fifty. Then, however, his moral prudence shows itself more strongly. The debt of the next he reduces to fourscore.[1] Thus he secures for himself a maintenance. Plutus himself, on his own maxims, must praise this calculation. Even from an economical point of view is Christian beneficence commendable.

The Lord makes, nevertheless, the additional remark: 'For the children of this world are wiser in their generation than the children of light.' If Mammon himself had made this remark, it must have been reversed: The children of light are, in their generation, wiser than the children of the world. Thereupon said Jesus further, for the sake of explanation, 'And I say unto you, Make to yourselves friends of the Mammon of unrighteousness; that when ye are left (by your earthly possessions, as unclothed spirits), they may receive you into everlasting habitations. He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous Mammon—faithful householders of God, stewards of divine liberality—who will commit to your trust that which is true (essential)? And if ye have not been faithful in that which is another's (which is entrusted to you, and does not belong to your own proper self), who shall give you that which is your own (how can you expect that your own shall be faithfully restored to you? that is, if you treat the goods of another, entrusted to you, as if they were your own, how can you get again your own true self)? No household servant can serve two masters: for either he will hate the one (the true master), and love the other (the false); or else he will hold to the one (the true), and despise the other (the false). Ye cannot serve God and Mammon.'

The Pharisees also, who were covetous, heard all these things; and they derided Him. And He said unto them, 'Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination (unclean and worthless) in the sight of God.' (As a rule, the ideal of human greatness is a gradually developed product of wickedness and self-deception—of a reciprocal action

[1] Compare the decline of the apostolic Church, from a community of goods to the apostolic relief of the poor, Acts iv. v. vi.

between the vanity of the worshipper and that of the object of his worship.)

He then added, in order to show them that their time was past: 'The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it' (is under the pressure of a mighty process of development, which is turned in that direction).

The Pharisees were just the persons to blind themselves to the fact, that since the appearance of John the Baptist, the dawn of a new era had begun. Without presentiment of the future, they still rejoiced in the old phantom of their religious greatness, in their lofty pretensions to external righteousness, which, in the sight of God, had already become an abomination, ripe for judgment. That, however, they might not fallaciously misapply the last word, as if the Lord meant to abrogate Moses and the prophets, He added further:

'It is easier for heaven and earth to pass, than that one tittle of the law should fail.'

And for the elucidation of what had been said, there followed, by way of example, the declaration:

'Whosoever putteth away his wife, and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery.'

This example must, at the same time, have shown them how much they themselves had departed from the law of Moses, although they boasted of being the representatives and defenders of the law, in contrast to Him.

When He had thus taught the Pharisees their blindness with respect to the new period, He held up to their view, in the parable of the rich man and Lazarus, a warning mirror of the future which awaited them, should they continue, heartlessly, to rejoice in their riches, without kindness to their poor brethren at the door.

'There was a certain rich man, who clothed himself in purple and byssus—in splendid robes of purple and bright white linen—and held sumptuous banquets every day. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores; and gladly would he have satisfied himself with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.—And thus he lay there among the wild dogs, with which he must share his scanty piece of

bread, and which, as if in sympathy, associated themselves with him.—And now came the death of the poor man, and his being carried by the angels into Abraham's bosom.[1] The rich man also died, and was *buried.* And in the lower world (the realm of the dead) he lifted up his eyes—*he looked upwards*—being in torments, and saw—thus high above him—Abraham afar off, and Lazarus in his bosom. And he himself cried (for attendants were now wanting), and said, Father Abraham—still ever leaning on his descent from Abraham—have mercy upon me, and send Lazarus (whom he thus well knew, but still always regarded as a born servant of the rich), that he may dip the tip of his finger in water (because, no doubt, he dreaded a greater degree of contact with one who had been unclean), and cool my tongue; for I am tormented in this flame. But Abraham said, Son (acknowledging, without scruple, the natural descent, but without ascribing any effect whatever to the fact), remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house—again Lazarus, to whom he would grant no rest in Abraham's bosom, and whom he still ever treats contemptuously—for I have five brethren; that he may be a witness to them—of future retribution—lest they also come into this place of torment—into which thus he had come, he thought, or at least pretended to think, unwarned, and therefore unjustly.—Abraham understood well what he would say, and answered, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went to them from the dead—a ghost appeared to them—they will repent. To this Abraham answered: 'If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.'

The last word has been confirmed by the history of the resurrection of Jesus.[2]

[1] Ἐγένετο δὲ ἀποθανεῖν, etc.

[2] [As well as by the resurrection of Lazarus, whom the chief priests sought to put to death.—Ed.]

Thus is the selfish possession and enjoyment of the rich man turned into curse and damnation; whilst in the way of beneficence and love he might have been a companion of angels, and an heir of heaven.

11. *Forgiving love, as the second characteristic of the unfolding of salvation.*

(Chap. xvii. 1–10.)

At that time the Lord, in strong terms, impressed on the hearts of His disciples the duty of placability—the obligation to show brotherly love by forgiveness.

Forgiving love is a special form of the love of our neighbour, in its spiritual relations and manifestations. Its exercise is connected with forbearance, and with correction, which is a requirement of love.

True love, in its spiritual or inward relationships, is, first of all, forbearance. It shows consideration for the weak, the little ones.

'It is impossible,' says the Lord, 'but that offences (occasions of evil) will come: but woe unto him through whom they come. It were better for him that a millstone (of a mill driven by asses) were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Take heed to yourselves.'

But the same love which, in its solicitude to spare another, reveals itself as heavenly tenderness, will also, on the other hand, by the fidelity with which it rebukes a brother, approve itself as a heavenly courageousness.

'If thy brother trespass against thee, rebuke him,' is the instruction of the Lord.

And the love which can spare and rebuke, is then also first strong enough in the right way to forgive.

'And if he repent,' it is further added, 'forgive him.' How unlimited must be the power and alacrity to forgive, is shown by the Lord in the following example: 'And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him.'

Thus must the forgiving love of the Christian exhibit itself as a reflexion of divine grace and compassion, deep and unfathomable,

strong and invincible—a divine triumph over all temptations to ill-will, to revenge, or even only to harshness. In this way, the human heart, according to its natural disposition—even the noblest—can never forgive. The disciples felt this strongly, and with honest open-heartedness they gave expression to it, in the words, 'Lord, increase our faith!'

They knew then well, that the perfecting of love can only spring from the perfecting of faith; for they did not ask for an increase of love itself in order thus to love, but for an increase of faith. The Lord entered quite into the thought, saying, 'If ye have faith as a mustard-seed, and say to this wild fig-tree, Be thou plucked up by the root, and be thou planted in the sea, it should obey you.' Thus can faith with a word cast out the deep-rooted wild tree of revenge from the nutritive soil of egotism, and cast it into the sea of forgiving love, there to perish.

But the faith which can accomplish this, must be grounded in humility. This Christ teaches, in conclusion, by a parable: 'Which of you, having a servant ploughing, or feeding cattle, will say unto him, when he is come from the field, Go straightway and sit down to meat? and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.'

Only in this deep, pure ground of heavenly humility, grows in its full strength the faith which wholly subdues selfishness, and produces a love which can forgive all things, according to the example of Christ.

12. *The free manifestation of thankfulness to God, as the third characteristic of salvation.*

(Chap. xvii. 11–19.)

In this passage the Evangelist brings before our view the duty of thanksgiving for salvation received, in a Gospel fact, which again he only records. For this end, he makes us in the first place acquainted with the occasion in which it originated:

It came to pass, namely, that Jesus, as He went to Jerusalem, passed through between Samaria and Galilee (see vol. iii. 411). And as He entered into a certain village, there met Him ten men that were lepers. These stood still at a distance—according to the legal prescription—lifted up their voices—strained their voice, hoarse from the disease—and called, 'Jesus, Master, have mercy on us.' And when He saw them, He said unto them, 'Go show yourselves unto the priests.' And in the way, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and threw himself down on his face at His feet, and gave Him thanks. And he was a Samaritan. And Jesus answering, said, 'Were there not ten cleansed? but where are the nine? Are there found none that returned to give glory to God, save this stranger?' And He said unto him, 'Arise, go thy way; thy faith hath made thee whole.'

Seldom does succouring love and compassion to the wretched reach the deepest ground of their heart, and win them wholly. And oftentimes it is the outwardly orthodox who are the *last* to attain to the full power of a true faith. Sometimes it is the one Samaritan among the nine Jews who presents himself before the Lord, with the jubilee of thanksgiving. But when a man allows himself effectually to be taken hold of by the saving power of Christ, when he experiences the fact of the grace of God within him, and accepts it, he comes and testifies aloud, in praises to God, what great things He hath done for him. This thankfulness is a rare blossom of the inward life; but where it appears, it makes itself known as a testimony to divine grace.

13. *Calm patience in waiting for the manifestation of salvation in regal power.*

(Chap. xvii. 20–37.)

Being asked, about this time, by the Pharisees a question which probably had its occasion in His festive progress towards Jerusalem,[1] when the kingdom of God should come, He answered, 'The kingdom of God cometh not amidst signs of out-

[1] See above, vol. iii. p. 424.

ward (heathenish) display.[1] 'Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.'[2] Then turning Himself to His disciples, He said, 'The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or, see there! Go not after them, nor follow them. For as the lightning, that flashing forth—throws its bluish, all-illuminating light—from the one end under heaven unto the other, so shall also the Son of man be in His day. But first must He suffer many things, and be rejected by this generation.'

This is the hope of the Christian with regard to the glorious appearing of the Lord and His kingdom, according to the Hellenic Gospel, which has the transformation and renovation of the present life especially in view.

Above all things, therefore, must the disciples be freed from the expectation of a heathenish display of heavenly signs—from the troubled humours of chiliastic expectations. They clearly comprehend that the kingdom of God is not to be pointed out by external manifestations of this or that kind, here or there; that this kingdom begins to reveal itself first in the depth of the inner, personal, historical, and social life, concealed by the veil of individual and historical conditions, and then only ripens gradually into outward manifestation.

They cannot and may not, indeed, repress a longing for the glorious time of that festive manifestation; and often will this longing turn into great pain during the sorrowful days of the deepest obscuration of the glory of their Lord. Then would they give all to see even one of His days.

How seductive will be to them then the voice which meets them with, See here, See there! when, now in this form, and now in that, false images of that kingdom shall be extolled in their hearing—ecclesiastic and separatistic, hierarchical and political, chiliastic and socialistic phantoms of the world's transformation.

Yet their thoughts are too pure, too exalted, and too spiritual, concerning their Lord and His coming, to allow them to be deceived by these many-coloured and dazzling phantasmagorias. They stir not from the spot, however men may proclaim, See

[1] παρατήρησις can also designate παρατήρημα.

[2] See above, vol. iii. 425.

here!—they follow not in their train, however loudly men may proclaim, See there!

In fidelity of soul they wait for that glorious shining of the royal manifestation of Christ, which, with its lightning blaze, shall illuminate, set on fire, the whole world, with its bluish light judge it, with its bright fire transform it—for that great manifestation which is exalted above all doubt and dispute (demonstration itself), which cannot deceive or delude.

They well know, however, that days of obscuration and darkness precede—that the Son of man must first suffer many things, and be rejected by this generation.

The Lord then depicts to His disciples the character of the time before His coming, and the end of the world: 'As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all. Likewise also, as it was in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed.'

A false semblance of world-transformation shall thus precede the day of the judgment; and the most shall quiet and delight themselves with its deceptive light, live only for that which is without—for the world, but, hollow and deserted within, shall forget the deep import of life—eternity, and God, and the judgment; and thus, in the blindness of their carnal security, be overtaken by the judgment day, and overwhelmed in destruction.

For this day will mightily and suddenly unfold all its terrors when it comes at length. Therefore does the Lord give to His disciples the further instruction:

'In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life—in its possessions—shall lose it; and whosoever shall lose his life, shall then—first—have it.'

In haste, then, and resolutely, must believers seek deliverance by flight. That, however, this exhortation is to be understood

spiritually, is shown by the following delineation of the judgment—dissolving, crossing, and cutting through all previously existing relationships:

'I tell you, in that night (the great and terrible night of the judgment) there shall be two men in one bed; the one shall be taken—taken with, and the other shall be left—sent away. Two women shall be grinding together; the one shall be taken, and the other left.'

The last communication of Jesus surprised the disciples in a high degree. Such a separation by the judgment in the midst of Israel itself—in the midst of the Church itself—this prospect might, indeed, appear to them as too terrible; and amazed, they asked Him, 'Where, Lord?'

He gave them to understand that the judgment, in its manifestation, would everywhere follow in the track of that which had fallen a prey to judgment—that it would seize hold of and reveal that which was already inwardly judged. 'Wheresoever the body is, thither will the eagles be gathered together.'

14. *Persevering prayer for the coming of salvation in its saving manifestations.*

(Chap. xviii. 1–8.)

In this passage we learn how the heart of the Church shall be affected during the period of her feeble, undisplayed life—of the overshadowing of Christianity by the power and glory of the world. The Hellenic Christian was most attracted by the disclosures which the Lord left behind to His Church on this point; and hence we may explain how Luke alone should have preserved the following parable, amongst the things which have been handed down:

And He spake unto them a parable—to supplement His exhortations regarding their behaviour in the prospect of the day of His coming—that men ought always to pray, and not to faint. 'There was in a city a judge, which feared not God, nor regarded man. And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary. And he would not for a while; but afterward he said, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest she at last come, and—excited by

the anger of despair—with the fist strike me in the face.' The Lord thus continued: 'Hear what the unjust judge saith. And shall not God avenge His own elect, which cry day and night unto Him, though He show Himself great of heart in His rule over them—and therefore, in the majesty of His divine fortitude and forbearance, be long unsearchable in His dispensations towards them?[1] I tell you He will avenge them speedily.'

The Church, which in her essential character and destiny is the bride of Christ, and awaits His festive appearance, is here presented in the form of a widow. It seems as if her betrothed husband had died in a distant land. Meanwhile, she lives in a city, in which she is ever oppressed by a merciless adversary, the prince of this world. As she continually cries to God for help, it may seem to her, in her hours of weakness, as if He had become toward her an unjust judge—as if He altogether ruled without divine justice, and without love to men. Nevertheless, she does not allow herself to be led astray by the deceptive appearance. She continues instant in prayer for His coming. And if this also be long delayed, because God is guided by great and comprehensive views, and trains His children amidst great trials, with a view to prepare them for a great life in eternity, it appears at length with unlooked-for speed.

The period of suffering, which appeared to the untried, faint-hearted Christian infinitely long, appears at last to the tried, and now magnanimous and victorious Christian, in the retrospect, to be but a little while.

The Lord closed the announcement of His coming for the deliverance of His Church with the words: 'Nevertheless, when the Son of man cometh, shall He find faith on the earth?' With a painful sigh, He seems to indicate that the expectation of His coming should become so rare on earth, that it would one day be difficult for Him to make Himself known as at hand to mankind in general, and even to His Church.

So little will the vain apprehensions of men, accustomed to the gaudy, false representations of the kingdom of heaven, be able to distinguish the true manifestation in its divine simplicity, and spiritually sublime but concealed beauty; and this because of the lack of faith.

[1] See above, vol. ii. p. 212.

15. *The final entrance into the kingdom of God in the spirit of humility—in the spirit of childlike simplicity—and in the spirit of evangelical poverty and voluntary renunciation of the world.*

(Chap. xviii. 9–30.)

In the last place, the disposition and temper is depicted, with which the Christian pilgrim at length completes his journey into the kingdom of God, and enters its sanctuary. It is presented to us in three characteristic features: in perfected humility, childlike simplicity, and poverty of spirit. The first characteristic is exhibited in a parable, which again only Luke records; the second, in the form of occasional observations; and the third, by means of an occurrence which took place, and a conversation in connection with it, between the Lord and His disciples.

The first characteristic of the ripe Christian is humility. He spake this parable unto certain which trusted in themselves that they were righteous, and despised others: 'Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee took a position (the attitude of prayer), and prayed for himself—with and for himself[1]—thus: God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican stood afar off (without consciously assuming any attitude), and would not so much as lift up his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you,' continued the Lord, 'this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted.'

This address of Jesus belongs, without doubt, to the last part of the time when He took His departure from Galilee to Jerusalem. The train of His followers had ever become greater; and the pharisaically self-righteous in the company may have gradually begun to repel those of the publicans who believed on Him. That such dispositions could find utterance among His followers, is shown by the dissatisfaction which

[1] πρὸς ἑαυτόν.

many of them exhibited later, when He became the guest of Zaccheus (chap. xix. 7). We must not suppose that the Lord, in the publican of this parable, designed to depict the first commencement of conversion—repentance. This publican is already a man who prays; and in order to pray, he goes up to the temple at Jerusalem. But he has no other prayer, at the end of his pious pilgrimage, than the prayer for grace; whilst, ashamed before God, he casts down his eyes, and with penitent sorrow smites upon his breast. With this lively feeling of humility, the ripe believer also enters the house of salvation, deeply bowed down and ashamed in the presence of his God, under a sense of his sins; but yet with full confidence of faith in the presence of His grace.

In this faith is the humility of the ripe pilgrim one with childlike simplicity, which the Lord likewise in these days impresses once more on the heart of His disciples. They brought unto Him also infants—narrates the Evangelist further—that He might lay His hands on them,—as they formerly had brought the sick to Him.—When His disciples saw it, they rebuked them—forbade those who brought the children in harsh terms. —But Jesus called them unto Him (*αὐτά*)—the children, with them that brought them—and said, 'Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein.'

But when a man has thrust the false treasures of this life out of his heart—when he has become free, in evangelical poverty and renunciation of the world, from a childish worship of temporal goods and relationships, then only does he become such a child in the spirit of the kingdom of heaven, as, with a large, pure, and simple recognition, can appreciate and receive its large, pure, and simple blessings. This we learn in what follows.

A certain ruler asked Him, saying, 'Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou Me good? None is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.' And he said, 'All these

have I kept from my youth up.' Now when Jesus heard these things, He said unto him, 'Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me.' And when he heard this, he was very sorrowful; for he was very rich. And when Jesus saw that he was very sorrowful, He said, 'How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.' And they that heard it said, 'Who then can be saved?' And He said, 'The things which are impossible with men, are possible with God.' Then Peter said, 'Lo, we have left all, and followed Thee.' And He said unto them, 'Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting.'

With the entire renunciation of the world, for Christ's sake, is the kingdom of heaven first wholly won, and the soul ripe to apprehend and to receive the commencements of the glorious manifestation of the kingdom in this life, and hereafter its perfected manifestation in the life to come.

NOTES.

1. From the intimately and clearly marked organic connection of the foregoing section, it is manifest that Luke has arranged its several parts according to a material principle. That he has not communicated single facts according to chronological order, is at once apparent from the circumstance, that the section begins with a scene in Bethany, whilst, much later, notices are given of the journey of Christ through the border territory between Galilee and Samaria. Compare De Wette, p. 59. Of Schleiermacher's hypothesis, according to which the reports of two separate journeys are here intermingled—the one relating to the journey of Jesus to the feast of Dedication at Jerusalem, the other to His last Passover journey—so much at least is well grounded, that towards the end of the section, there undoubtedly occur circumstances which belong to His last journey from Perea to Jerusalem. The greater part, however, belongs to His last journey but one. From this period Luke

has collected a rich treasure of memorable occurrences, which may be explained from his near relationship to the seventy disciples. We find here, and in the preceding account of the commencement of this journey, the most of the pieces peculiar to the Pauline Luke. To these belong the narrative of Martha and Mary; the parable of the friend, who knocks at midnight at the door of his friend; the account of the last great conflicts of Jesus with the Galilean Pharisees; the report of the Galileans, whom Pilate had caused to be executed; the narratives of the woman bowed with a spirit of infirmity—of the healing of the man which had the dropsy, in the house of a Pharisee; several shorter parables, as that of sitting in the highest place, of inviting the poor as guests, of the reckoning the cost before building a tower or making war; the parables illustrative of grace—of the lost sheep, of the lost piece of silver, and of the prodigal son; the parables explanatory of Christian love, and unchristian hardness, viz., of the unjust steward, and of the rich man; the narrative of the ten lepers; the parable of the widow and the unjust judge; and, finally, that of the Pharisee and the publican. The whole section is manifestly a profound exhibition of Christian doctrine in examples. But however displaced the single parts may be in point of chronological order, they still serve, in highly significant traces, to give us a correct conception of the last journey but one performed by Jesus. This is especially true of the two jointly suggestive notices, that Jesus was rejected in a Samaritan village, and journeyed through the border country between Galilee and Samaria. See vol. iii. 411; comp. p. 399.

2. The entrance of Jesus into Bethany cannot belong to the last journey of Jesus from Perea to Jerusalem. But it might have taken place in the last journey but one. The position, accordingly, of the narrative of Martha and Mary (see above, iii. 159) would be still, at least, doubtful. That the Evangelist did not indeed place together here, exclusively, incidents connected with His two last journeys, is proved by the account given of the disciples being taught the Lord's Prayer in this series (chap. xi.). Likewise the great conflicts with the Pharisees of Galilee (chap. xi. and xii.); in like manner the paragraphs concerning the Galileans whom Pilate caused to be slain, of the unfruitful fig-tree, and of the woman who had a

spirit of infirmity (chap. xiii. 1–17). These narratives belong all of them to the time before the transfiguration. As a whole, therefore, the part from chap. xi.–xiii. 21 belongs to a previous period. It is otherwise with the paragraphs which follow, from chap. xiii. 22 to the end of chap. xvi. The conversation about offences belongs most probably to the commencement of Christ's departure from Galilee. On the contrary, the passage chap. xvii. 11 points to the time of the journey between the boundaries of Galilee and Samaria, and is to be connected with chap. ix. 57. Single points in the address of Christ concerning the last days may have been taken from the great discourse which He afterwards delivered on the Mount of Olives, and introduced into the lesser one, which was really delivered about this time. To the last days of His last journey but one through Perea to Jerusalem, belong, besides this discourse, chap. xvii. 20 et seq., the parables, chap. xviii. 1–14. The further incidents to the close, belong, on the contrary, to the last sojourn of Jesus in Perea—to the time of His departure for Jerusalem.

3. Schleiermacher has justly observed, that this section is composed of several records of journeys and narratives; but the arrangement of its contents has nevertheless escaped him. The supposition, that the section from ix. 51–xviii. 14 is a separate writing, he has himself invalidated, p. 221 et seq. As regards the original connection of single passages in cases where a difference subsists between Luke and Matthew, he is disposed, as a rule, to adhere to Luke, frequently in a way which is somewhat forced. He thinks, *e.g.*, that the discourse of Jesus concerning blasphemy against the Holy Ghost, xii. 10, occupies a more suitable position here than in Matt. xii. 31, 32, because, in the case referred to (according to Matt.), the people could not at that time have distinguished well blasphemy against the Son from blasphemy against the Spirit; 'here, on the contrary, the πνεῦμα ἅγιον is the divine power, which should afterwards animate and guide the disciples in the proclamation and defence of the Gospel.' The contrast may therefore be understood thus: 'If any one now opposes himself to the Son, the effects of his sin may still be removed; but whosoever, in future, blasphemes the more speedy and powerful operation of the Spirit, for him no other means of deliverance is in reserve.' Here the fact, in

the first place, is overlooked, that immediately in Jesus one might also blaspheme the Spirit; and, secondly, that in the messengers filled with His Spirit one might also, possibly, only speak evil against the men. For the peculiar interpretations which Schleiermacher has given to the parables of the unjust steward, and of the rich man and Lazarus, and to other passages, see pp. 203–210. Weisse thinks he has found out that the parable of the unjust steward has reference to the forgiveness of sins, p. 163; by which the interpretation given by the Lord Himself must be set aside, and put to the account of a misapprehension on the part of Luke. Also the parable of the rich man and Lazarus he finds to be defective, p. 168. Gfrörer is often able to find no connection at all between the several parts of this section (*e.g.*, between Luke xi. 32 and ver. 33: p. 243). He seeks, where it is possible, as if in despair, to get the appearance of a grammatical connection. Thus, *e.g.*, 'certainly nothing but the number eighteen,' which occurs in both, can unite together the parts, Luke xiii. 1–9 and vers. 10–17. The narrative xiv. 1–6 must be the same with what is narrated xiii. 10 et seq., because similar features occur in both; although here a man afflicted with the dropsy, and there a woman bowed down with a spirit of infirmity, is the object of the compassion of Christ. Thus also he finds (p. 266) three accounts of one parable, and, what is still more surprising, two of them beside each other. The words, xiv. 34, 35, suit the context very much 'as a fist does the eye.' The declarations, x. 16–18, have found a place there, he supposes, by mere association of ideas—a like sound in the words. The connection between the parable of the unjust steward and that of the rich man has been admirably shown by Gfrörer (p. 276). The interpretation given by us of *διὰ μέσου Σαμαρείας καὶ Γαλιλαίας* is contested by Gfrörer in vain. For although the New Testament has also an express term for border district, *ὅρια* or *μεθόρια*, that expression does not render the same service with the one here selected, viz., to designate a keeping within the frontier line. According to the author of the book *die Evang.*, etc., Luke has also changed the Lord's Prayer under the influence of a Pauline interest,—an hypothesis, to which the critical examination of the text offers no support. In the 12th chapter, Paul, by the representation he gives of Gospel facts, has it in view throughout to ridicule the

Jewish apostles and Jewish Christians. In Matt. xxiv. 48, the evil servant in the parable is, 'without doubt, Paul;' here—according to him—the evil servant is manifestly Peter. How much the ridiculous here competes with the blasphemous, in order to complete the triumph of criticism, is shown, amongst others, in the passage (p. 125) where the author finds that the woman who had a spirit of infirmity eighteen years was the Apostle Paul himself, so far as he had allowed himself formerly to be ruled by a regard for the authority of the Twelve.

4. Ritschl (in the above-mentioned treatise) has missed the connection in several passages of the canonical Gospel of Luke, and especially in the section before us. He has sought to prove that the text of Marcion, with its supposed omissions, shows itself to be the original, by its giving in such cases the right connection. Von Baur, in his essay on 'The Origin and Character of Luke's Gospel' (*Zeller's Theolog. Jahrb.* 1846, iv. Heft), has on the whole approved of Ritschl's hypothesis. According to his view, the canonical Gospel of Luke consists 'of two essentially different elements—of an original stem, to which several not unimportant pieces were afterwards added by another hand.' Amongst the passages which the author designates as interpolations, he reckons the following lengthier sections:—1. The history of the birth, baptism, and temptation, chap. i.–iv. 15. 2. The three parables—that of the fig-tree, attached to the account of the Galileans slain by Pilate, xiii. 1–9—that of the prodigal son, xv. 11–32—that of the rebellious husbandmen, xx. 9–18; further, the narrative of the public entry into Jerusalem, xix. 29–46. It is worthy of notice, that the same critic who recognises in the Gospels, 'along with the general object of an historical narrative, also a special aim, which can only be known from their special character,' equally with Ritschl, will not hear of any special object or dogmatic interest, when the Gospel of Marcion is in question. The writing referred to is also burdened with the fixed idea, that the ideality of a Gospel narrative is a sufficient ground for inferring its unhistorical character. This he applies, in the first place, to the seventy disciples (p. 572), who, by a singular logic in the spirit of the above idea, are set aside. Let only the two following sentences be read in succession: 'On the whole narrative of the seventy disciples, as it appears in this Gospel, there is so unmistakeably impressed such

a Pauline cast and interest, that, even in the case of an historical tradition underlying it, we must suppose it to have been entirely remodelled by a Pauline writer for his own purposes. What great difference then is there, whether one assume that something of its material was pre-existent, or consider it as his own invention, adopted by him into the Gospel history?' The Gospel of Luke, synoptically considered, as the author justly remarks, more nearly approaches to Matthew on the one side, and to the Gospel of John on the other, and in the same measure possesses an ideal character; which means, however, according to him, 'a figurative character' (p. 573). Of this nature, *e.g.*, he regards the narrative of the two sisters, Mary and Martha; likewise also the history of the woman who was a sinner. According to his opinion, Luke also forms a transition between Matthew and John in this, that, according to the former, the ministry of Jesus was chiefly exercised in Galilee, according to the latter, in Jerusalem; whilst Luke transfers the chief part of it to Samaria (p. 497). For, contrary to the connection, he understands the journey through Galilee and Samaria, of a residence of Jesus in Samaria (without taking into consideration, that even on his own interpretation of the part in question, the half of the journey must be again put to the account of Galilee). Notwithstanding Luke has so considerable an affinity to John, he everywhere, according to this author, gives expression to the Ebionitic view, 'concerning the relation between riches and poverty, and the contrast resting on it between the present and the future world,' which is designated as the fundamental idea of the parable of the rich man and Lazarus, and in general as the primitive Christian conception. The author comes then (p. 514) to a delineation of Gospel poverty, in which the Ebionites, with their morose chiliasm, would scarcely have recognised their own theory; although he certainly fails to appreciate the best element in it, the being poor in righteousness and spiritual life. The fundamental idea of primitive Christian poverty is, according to him, the being poor consciously, and of free choice, even as the ideally contrasted riches is the reflection of this poverty. One is thus gradually, in the way of a dialectic play on words, without moral counterpoise and connection, led to the conclusion, that the teaching of the Church concerning poverty, down to the present day, is Ebionitic, and consequently the

Church itself is at heart Ebionitic; so that it is a great mystery how the Ebionitic Church could have come to distinguish Church Ebionitism from her own, and brand it as heretical. The author thinks he has discovered that the Gospel of Luke puts into special prominence, in the life of Jesus, the expulsion of demons. Doubtless the joyful announcement of the seventy disciples on their return, that the devils also were subject to them, is emphatically recorded; and if one regard the seventy as representatives of the Pauline free proclamation of the Gospel among the heathen, one must be reminded of the declaration of the Apostle Paul, 'The things which the Gentiles sacrifice, they sacrifice to devils' (1 Cor. x. 20). So also was the spread of the Gospel in the Gentile world, according to Paul, a continuous triumph over devils. But it is surely to be reckoned amongst the most curious specialties, that, according to Ritschl and Baur (p. 494), in the Marcionite—thus presumptively the original Gospel—the demon (Luke iv. 33) served the purpose 'of announcing Jesus to be what He was, and of introducing Him into His work, in the same manner as in the other Gospels this was done by John the Baptist.' In this case, Jesus should have certainly commended the demon as He commended John, or, on the contrary, should have commanded the latter, as he commanded the other, to hold his peace. Rather, we should say, such parallels show how much violence can be offered to common sense on the bye-road of chasing after false analogies. As a master in this hunt after the most volatile fancies, we have already on several occasions met with the author of the work *die Evang.*, etc., designated by v. Baur as the Saxon Anonyme. Von Baur, in his concluding critical remarks, has said many things appropriate and to the point concerning this critic. In substance, however, he finds the head and front of his offending only to be, that the anonymous writer has represented the presumed antagonisms of the Gospel of Luke, without grounds or proof, as exhibitions of personal animosity on the part of Paul against Peter, instead of descrying in them the contrast of opposite tendencies of mind. The mistake only lies in the anonymous writer 'fully acknowledging the authorship of Luke,' whilst he himself repudiates 'the historical character of Luke's Gospel.' 'Let only that barrier, which still retains its ground merely in the subjectivity of the critic, be removed out of the

way, and that unnatural tension of the contrasts immediately loses itself in the free and unobstructed stream of the history,—all that is uncouth, hard, and offensive disappears: it is not any longer the two apostles, Paul and Peter, who contradict each other to the face, and as it were grasp each other by the hair; it is only the Christian parties which have arisen on the basis of these two forms of Christianity, in whose interest the two Gospels, more or less, were written, without one on that account being obliged in each and every point to assume so decidedly polemical a reference.' Therefore, forwards on his adopted course must the Saxon Anonyme, according to v. Baur, seek his salvation, not backwards. How strongly, however, he has influenced the reviewer who tenders him this admonition, is shown in the circumstance, that v. Baur (p. 526) imitates his sleight-of-hand in the passage Luke viii. 51, by placing among those who laughed the Lord to scorn, and whom He put out, also the three chosen disciples.

As regards the passages in which Ritschl looks in vain for a connection, he does not meet everywhere with the approval of v. Baur. Such a passage is chap. xi. 29–32. Here, through the omission by Marcion of 29–32, he thinks a good connection is gained. V. Baur finds this example doubtful. Still more chap. xi. 49–51. On the other hand, Baur also finds the connection destroyed in the passage chap. xii. 6, 7. In like manner the omission, chap. xiii. 29–35, commends itself to him, with a view to the connection, together with the reading, ver. 28, *ὅταν ὄψησθε πάντας τοὺς δικαίους ἐν τῇ βασιλείᾳ τοῦ Θεοῦ*, instead of *ὅταν ὄψησθε Ἀβραὰμ*, etc. He is also in favour of the omission, chap. xvi. 16–18, with the various reading, *τῶν λόγων μου*, in spite of the rare expression thereby arising, *τῶν λόγων μου κεραία*, etc. Further, in chap. xx. 8–19, he thinks ver. 19 must be connected with ver. 8. Thus also in chap. xxi. must ver. 18 be omitted, because it directly contradicts vers. 16 and 17. In the passages referred to, has thus v. Baur also not been able to find the connection. On the other hand, he justifies the inward fitness of the sentence, xix. 9, with reference to xiii. 16. Likewise also the passage, chap. xx. 37, 38.—We have thus, by the art of the critic, a twofold Gospel of Matthew, Luke, and John: how much does Mark, with the exigencies of his concluding chapter, invite these masters in dialectics to complete the number!

5. When, in the parable of the prodigal son, the Tübingen school sees a representation in the two sons of the Jews and heathen, according to their respective relations to the Messianic kingdom, this view is controverted not only by the reference to the Pharisees and publicans, which is given to the parable by the narrator himself, but also by the fact that, according to the conception of the New Testament, not only the unbelieving Jews, but, above all, Christ, with those who believed on Him, belonged to the manifestation of Judaism regarded as a whole, and in fact, constituted its kernel. This is also the conception of the Apostle Paul in the Epistle to the Romans. No doubt, that contrast of Pharisees and publicans, generally and incidentally, is again reflected in the contrast between Judaism and Heathenism.

SECTION XVII.

THE PROCESSION TO JERUSALEM. THE DISCIPLES, THE LEADERS OF THE PROCESSION, AND THE BEGGAR. ZACCHEUS. THE CHILIASTS. THE ORDERING OF THE ASS'S COLT. THE REJOICING OF THE DISCIPLES, AND THE WEEPING OF THE LORD, ON LOOKING DOWN ON THE CITY OF JERUSALEM FROM THE MOUNT OF OLIVES. THE CLEANSING OF THE TEMPLE, AND THE MINISTRY OF JESUS IN THE TEMPLE.

(Chap. xviii. 31–xix. 48.)

Thus had the entry of Jesus into Jerusalem been prepared, not only outwardly by His journey, but also inwardly, by His works, His experiences and acts, and especially also by the instructions and directions which He had given to the disciples. He had done all to make their procession into Jerusalem a procession into the kingdom of God, according to its inward spiritual character. But His labours had not yet borne the desired fruit.

He now made to them a more distinct avowal than before: 'Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accom-

plished. For He shall be delivered unto the Gentiles, and shall be mocked, and reviled, and spitted on: and they shall scourge Him, and put Him to death; and the third day He shall rise again.'

But these preparatory intimations of His death found the minds of the disciples still in the same state at the close, as when they were first imparted. The Evangelist had remarked of the first communication which the Lord had made to them of His approaching end (chap. ix. 45), They understood not this saying; and it was hid from them, that they perceived it not: and they feared to ask Him of that saying. Quite in the same tone must he here again say, They understood none of these things: and this saying was hid from them, and they knew not the things which were spoken (what He meant to say).

It must be remarked, that Luke also in this place brings out in strong relief the circumstance, that the sufferings of Christ had to be accomplished, according to the prophecies concerning the Son of man in the writings of the prophets.

The want of understanding on the part of the disciples may be thus explained. The minds of the followers of Jesus were full of expectation regarding the great things which were to happen. They expected the manifestation of the kingdom of God. Even the beggar on the wayside saluted Him as the Son of David. The atmosphere was filled with chiliastic dreams and anticipations. This frame of mind was still shared by the disciples themselves, although in its nobler form. Therefore it was that they could not understand Him.

The festive procession had now been formed, with which Jesus meant to proceed to Jerusalem. Even beyond Jericho His pilgrim's journey had become a triumphal procession. In this form they approached the city. A blind man sat by the wayside begging, as Jesus came nigh. He heard that a great company of people passed by, and asked what that meant (the tumultuary noise). They told him, 'Jesus of Nazareth passeth by.' And he began to cry, 'Jesus, thou Son of David, have mercy on me!' But those who were at the head of the procession rebuked him, and commanded him to hold his peace. He, however, cried so much the more, 'Thou Son of David, have

[1] See above, sec. 14.

mercy on me!' Jesus stood still, and commanded him to be brought unto Him. And when he was come near, He asked him, 'What wilt thou that I should do unto thee?' He answered, 'Lord, that I may receive my sight.' And Jesus said unto him, 'Receive thy sight; thy faith hath saved thee.' And immediately he received his sight, and followed Him, glorifying God; and all the people, when they saw it, gave praise unto God.

The train entered and passed through Jericho. The Lord, however, tarried for a time, accepting the hospitality of Zaccheus, a chief among the publicans. This fact is again narrated alone by that Evangelist, who has specially magnified the grace with which Christ received publicans and sinners. Zaccheus was rich: thus not only his occupation, but his position in life, might have alienated him from the kingdom of God. Nevertheless his mind was turned to that which is eternal. He had therefore an intense desire to see Jesus, who He was—to find out Jesus Himself amidst the press of the people. Being small of stature, he could not succeed in this. He resolved therefore on an extraordinary measure to attain his end. Neither allowing himself to be restrained by the religious contempt in which, as a publican, he was held, nor by the respect procured for him by his wealth, he climbed up into a sycamore-tree, at a place where the train had to pass. Jesus approached, looked up, saw him, and called unto him, 'Zaccheus, make haste, and come down; for to-day I must abide at thy house.' And he came down in haste, and received Him with joy. When they saw it, they all murmured, saying, 'He is gone to be a guest with a man that is a sinner.' But what was meanwhile transacted inside the house served to rebuke the hard pharisaical temper of the multitude. Zaccheus came near to the Lord, and said, 'Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any man, I restore him fourfold.' And Jesus said unto him, 'This day is salvation come to this house.' He then added, with reference to the harsh judgment of His attendants, 'Forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.'

The pharisaical spirit, which had just before found renewed utterance, stood in close connection with the sensual, impure chiliastic expectations concerning the kingdom which moved the

multitude, and which perhaps also received new nourishment from the extraordinary contributions in money which Zaccheus had made on its behalf. As the departure for Jerusalem was now about to commence, and they were of opinion that the kingdom of God would immediately appear, the Lord spake a parable with a view to instruct His audience concerning the course of events which should attend its establishment:

'A man of noble descent (well-born, εὐγενής, above others, furnished with the highest title to command, by right of birth) went into a far country to obtain for himself a kingdom, and then to return. He called therefore his ten servants, and delivered them ten pounds,[1] and said unto them, Occupy till I come. But his citizens hated him, and sent a message after him, declaring (before the tribunal of last resort in the foreign land), We will not have this man to reign over us.[2] And it came to pass, on his return, after he had received the kingdom (having brought with him the credentials of investiture), that he commanded these servants to be called unto him, to whom he had entrusted the money, to learn how much each man had gained by trading. Then came the first, and said, Lord, thy pound hath gained ten pounds. And he answered unto him, Well, thou good servant, thou hast been faithful in the least: thou shalt have authority over ten cities. And the second came, saying, Lord, thy pound hath gained five pounds. And he spake likewise to him, Thou shalt be over five cities. And another came, and said, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man; thou callest in what thou hast not laid out, and thou reapest what thou hast not sown. But he said unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, that I call in what I have not laid out, that I reap what I have not sown. Wherefore then didst thou not give my money into the bank, that at my coming I might have received mine own with usury? And he said unto them that stood by, Take from him the one pound, and give it to him that hath ten pounds. And they said unto him, Lord, he hath ten pounds. But he answered, I say unto you, Unto every one that hath shall be given; and from him that

[1] Regarding the amount, see above, ii. 234.

[2] See above, ii. 235 and 238.

hath not shall be taken away even that which he hath.' To this he added one sentence more:

'But those mine enemies, who would not that I should reign over them, bring them hither, and slay them before me.'

This parable was intended to convey to the hearers of Jesus the following important facts: that previous to the manifestation of the glory of His kingdom, He must first go into a distant land (the other world), in order to obtain investiture of the kingdom; that meanwhile, He would leave behind His servants, with apparently insignificant outward means, in the position of spiritual merchants, with instructions to turn His pound to profit; that, on their part, the citizens generally would send after Him a protest, refusing to accept His supreme authority; and that on His return, He would first call His servants to account regarding their traffic with the goods entrusted to them, and then also execute judgment on His enemies. Thus they were given to know in the most distinct manner, that His servants, during the intervening period, were not to occupy themselves with outwardly combating His rebellious subjects, but must only make a faithful use of His pounds. And just here lies the central point of this parable. Its seeming duality (which has occasioned several modern critics to find here two heterogeneous parables linked together; see above, ii. 232) belongs to the proper representation of its one fundamental idea.

And if the parable be characterized by unity, it is equally so by the definiteness of its contents, and thus by its difference from the parable of the servants with the various talents (Matt. xxv. 14–30). There, the question is of *different* gifts of grace; here, of the *same* vocation and office, appertaining to all Christians, to spread the Gospel; and accordingly the parable before us is also different from the other in its chief individual elements.

Those among the hearers of Jesus who had conceived hopes of speedily sharing in the world-wide dominion of the Messiah, were thus informed that Christ could leave behind for His servants nothing further than to each man a single pound—a mina (the poor and insignificant position of a witness for the truth); and that they must labour for a long time in great self-denial, amidst the continued tumult of His enemies, quietly and noiselessly, as poor spiritual traffickers, if they would enjoy the prospect

of one day having a share in the administration of the government of the world.

It hardly needs to be noticed how much this evangelical representation (which again only Luke records) is in accordance with the conception of the world, as given in the Hellenic Gospel.

With this word—thus with this as a watchword—Jesus opened the procession, and journeyed upwards towards Jerusalem. When He approached to Bethphage and Bethany,[1] at the so-called Mount of Olives, He sent two of His disciples, saying, 'Go ye into the village over against you; and on your entering it, ye shall find a colt tied, whereon yet never man sat; loose him and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him: The Lord hath need of him.' And they that were sent went their way, and found even as He had said unto them. And as they were loosing the colt, the owners thereof said unto them, 'Why loose ye the colt?' They answered in the terms prescribed: 'The Lord hath need of him.' And they brought the colt to Jesus, cast their garments upon him, and set Jesus thereon. Thus does the Lord appear as the mysterious King, at whose disposal His faithful subjects place themselves during His royal journeys, and to whom, at the word of His messengers, they offer the assistance which He requires. As He now proceeded, they (His attendants) spread their clothes in the way. And when He was come nigh to the point of the descent of the Mount of Olives (to the summit), the whole multitude of His disciples began to rejoice, and to praise God with a loud voice, for all the mighty works that they had seen, saying, 'Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest!' And some of the Pharisees, from among the people, said unto Him, 'Master, rebuke thy disciples.' And He answered and said unto them:

'I say unto you, if these should hold their peace, the stones would cry out.'

The spirit which ruled the city had already met Him in a melancholy form, in this demand of the pharisaical spirits, who had mingled in the train. Still more did the sight of the city itself affect Him. As the procession descended from the Mount

[1] The notice of the approach has reference to the more distant place; see vol. iv. p. 41.

of Olives, and approached the city—when, with its temple, the city presented itself to the eye of Jesus in all its magnificence—when He beheld it, He wept over it. The rejoicing of His attendants was responded to on His part by tears, by the lamentation, 'If thou knewest, even thou—like thy King—even now, still in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall form a besieging wall around thee, and shall enclose thee, and press thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou hast not known the time of thy visitation.'

Thus, according to the Pauline Gospel of the universal love and grace of Christ, did the true Friend of man weep over Jerusalem—the poor, doomed Zion—which, especially through pharisaical self-righteousness, had become so blinded and darkened as not to recognise the great and glorious day when its Messiah held His festive entry within its walls, or the salvation intended for it in this day of visitation. Whilst the disciples of Jesus, with a song of the heart, shouted aloud—spake with tongues—of the glory of this day, His word, on the contrary, in a deep, mournful strain, depicted the future of Jerusalem, as it presented itself to His prophetic eye, in all its terrible distinctness.

And He went into the temple, and began to cast out them that sold and bought therein, saying unto them, 'My house is an house of prayer; but ye have made it a *den of thieves*.'

He now taught daily in the temple. But the Pharisees and the scribes, and generally the first men among the people, sought to destroy Him. Yet they could not find what they should do to Him. For all the people clung to Him and heard Him. They formed a defensive circle of enthusiastic hearers around Him.

NOTES.

1. The Evangelist (similarly with the two other synoptists) passes over, between this section and the preceding one, the journey of Jesus from Perea to the feast of Dedication, and His journey from Perea to Bethany, as likewise His abode in Ephraim.

2. Peculiar to the Evangelist is the strong emphasis laid on the fact, that the disciples did not understand the communica-

tions of Christ (xviii. 34); the notice, that the blind man at Jericho heard of Jesus at His entrance into the city (see above, iv. 13); the narrative concerning Zaccheus, and the parable of the ten pounds. He gives the greatest prominence to the circumstance, that the words which the messengers of Jesus had to repeat to the owners of the colt, as well as the question which the latter addressed to them, consisted in distinct watchwords. The Messianic hymn has in his hands a less decided Old Testament form. The word of disapproval on the part of the Pharisees, *at this place*, is also peculiar to him. In like manner, he alone records the weeping of Christ over Jerusalem, and the distinct announcement of the siege.

SECTION XVIII.

THE CONTEST OF JESUS WITH THE SANHEDRIM IN THE TEMPLE.

(Chap. xx.–xxi. 4.)

On one of those days, as Jesus taught in the temple, He had to undergo that last decisive encounter with the Pharisees which led to His crucifixion.

The chief priests and the scribes, with the elders, came to Him with the demand, 'Tell us, by what authority doest thou these things? or who is he that gave thee this authority?' To this Jesus replied, that He had first a counter-question to address to them (which thus must necessarily precede their question). It was as follows: 'The baptism of John, was it from heaven, or of men?' They felt at once how severe a blow was given them by this question. They reflected, and talked among themselves: If we shall say, From heaven; he will say, Why then did ye not believe him? But if we say, Of men; all the people will stone us: for they are persuaded that John was a prophet. And they answered, that they could not tell whence it was. It would seem they made their reply as short and ambiguous as possible. By this Jesus had obtained a right to the counter-declaration, 'Neither tell I you by what authority I do these things.'

He then turned from them to the people, as if He would leave them to the judgment which they had pronounced against

themselves by the rejection of the baptism of John, and spake to them the following parable: 'A certain man planted a vineyard, and he let it out to husbandmen, and went into a far country for a long time. And at the appointed season he sent a servant to the husbandmen, that they might pay to him the assessment of the produce of the vineyard; but the husbandmen beat him, and sent him away empty. And he did this also further (went so far in his clemency): he sent a second servant; but they beat him also, and reviled him; and sent him away empty. And he added (even) still further to this, by sending a third servant; but they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son: they will surely reverence him.[1] But when the husbandmen saw him, they reasoned among themselves, and said, This is the heir: come, let us kill him, that the inheritance may be ours. And they cast him out of the vineyard, and killed him.'

Thus far did the Lord present the parable in a historical form. But now He let His hearers know how much they and He Himself were concerned in the truth which He held up to their view, by interrupting Himself, and putting to them the question, 'What therefore shall the lord of the vineyard do unto them?' The answer which He gave lay already in the question itself: 'He shall come and destroy these husbandmen, and shall give his vineyard to others.'

When they heard that, they said, 'God forbid!' This can have been said by the people only; and the people can only have said it with reference to the whole parable, the meaning of which was obvious to them. That the husbandmen of the vineyard, the chief priests and scribes, could go the length of killing Him; this, His hearers in general regarded still as impossible.

But He looked on them, and said, 'What is this, then, that is written? The stone which the builders rejected, the same is become the head of the corner (Ps. cxviii.). And whosoever shall fall upon this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder' (Isa. viii.; Dan ii.).

The chief priests and the scribes would have gladly in that same hour laid hands on Him; but (they did it not, for) they feared the people.

They wished, however, to seize Him at once, because they

[1] The addition ἰδόντες is not sufficiently authenticated.

perceived that He had spoken this parable against them.[1] Therefore they now exchanged their project of using violence for that of employing cunning. They sought to catch Him[2]—took towards Him the position of a huntsman who watches to ensnare the game—and sent out against Him trained spies, who should feign themselves to be righteous men—righteous in the Israelitish sense, who as such had serious scruples of conscience in regard to a particular point—in order that they might take hold of His words, and deliver Him over to the authorities, and to the power of the governor. And they asked Him, saying, 'Master, we know that thou speakest and teachest uprightly, and acceptest not the person of any, but teachest the way of God in truth.'

To this word of homage, which, with the view of exciting in Him a spirit of fanaticism, expressed an unwilling acknowledgment of a heavenly reality, with all the appearance of human truthfulness, yet with satanic falsehood, there followed the question, 'Is it lawful for us to give tribute unto Cæsar, or no?' But He perceived their craftiness, and said unto them, 'Why tempt ye Me? Show Me a penny. Whose image and superscription hath it?' They answered, 'Cæsar's.' And He said unto them, 'Render therefore unto Cæsar the things which be Cæsar's, and unto God the things which be God's.'[3] And they were not able to catch Him even in a single word before the people—in whose presence a word recommending obedience towards the Romans might have easily shaken His authority;—and they marvelled at His answer, and held their peace.

When the Pharisees had tried their craft on Him by means

[1] That the ἔγνωσαν γάρ first follows after the words καὶ ἐφοβήθησαν τὸν λαόν, has its ground in the circumstance, that the notice concerning the crafty plans of the enemies of Jesus, which succeeds, is intended to be thereby explained. In ἐζήτησαν ἐπιβαλεῖν ἐπ' αὐτόν, etc., two statements lie conjoined: the first, that they would gladly have laid hands on Him; the second, that they could not. Both points are indicated by the Evangelist. That he mentions the last of them first is to be accounted for on the sound logical ground, that he has still to treat of the other in the sequel. This has been misapprehended by Ritschl, p. 102.

[2] Anything short of this cannot be intended by παρατήρησαντες. The expression of Luther—they held at Him—is not only too indefinite, but also too weak.

[3] The verdict of Gfrörer regarding this answer of Jesus, see at p. 309. This unworthy conception of the answer of Jesus stands in connection with Gfrörer's misconception of its symbolical significancy.

of a pharisaical question without result, another class of His enemies, the Sadducees, now approached Him with a question conceived in their spirit, connected with the doctrine held by them, that there is no resurrection.

'Master,' they said, 'Moses wrote (prescribed) unto us (Deut. xxv.), If any man's brother die, having a wife, and he die childless, his brother shall take his wife, and raise up seed unto his brother. Now there were seven brethren. The first took a wife, and died childless. And the second took her to wife, and he died childless. And the third took her; and in like manner all the seven: and they left no children, and died. Last of all the woman died also. Therefore in the resurrection whose wife shall she be? for seven had her to wife.' And Jesus answering, said unto them, 'The children of this world marry, and are given in marriage. But they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage. For they cannot die any more (the law of birth stands thus in such relationship to the law of death, that with the last the first also disappears): they are, namely, like unto the angels, and are sons of God, being sons of the resurrection.'

The Lord had thus, in the first place, repelled their gross conception, that earthly marriage, and with it even earthly marriage rights, would continue in the world to come. He then fixed His eye on the second point, and proved to them the resurrection of the dead itself from the law of Moses, which they regarded as their exclusive canon: 'Now, that the dead are raised, even Moses made manifest (revealed[1]) at the bush, when he calleth the Lord the God of Abraham, the God of Isaac, and the God of Jacob. For God is not the God of the dead, but of the living; for all live unto Him.'

This triumph of Christ operated so powerfully, that for the moment, it caused even a breach in the alliance between the Pharisees and the scribes against Him. This was shown by several of the scribes breaking silence, and saying, 'Master, thou hast well spoken.'[2]

[1] Μηνύειν does not mean here, to indicate, notice, show, or prove, as most of the translations make it, but to reveal, unveil. Comp. 1 Cor. x. 28; John xi. 57; Acts xxiii. 30.

[2] Gfrörer finds this improbable.

After this,[1] they durst not ask Him any question at all.

His turn had now come to put a counter-question to them:[2] 'How say they that Christ is David's son? And yet David himself saith in the book of Psalms, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool. David therefore calleth Him Lord, how is He then his son?'

The Evangelist does not even think it necessary to mention the entire but melancholy silence which followed this question among the Pharisees, the scribes, and the majority of the Jewish people.

On the other hand, he tells us immediately the last words which Jesus spoke to His disciples, in the hearing of the whole assembled people, in reference to His enemies: 'Beware of the scribes, who desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief places at feasts; who devour widows' houses, and for a pretence make long prayers: these shall receive a greater damnation.'

With this, His public work was ended, and He could now look up in restful contemplation.[3] But as His eyes thus wandered meditatively, they fell on the rich men as they were casting their gifts into the treasury-chest. He saw also a poor widow, who cast in two mites. And He said, 'Of a truth, I say unto you, this poor widow hath cast in more than they all. For all these have of their abundance cast in unto the offerings of God; but she of her penury, hath cast in all the living that she had.'

This last act of Jesus followed the concluding words regarding the scribes, and with it He took farewell of the temple. In it He appears as the founder of the New Covenant, observing and judging, in the character as it were of a guest, the temple ritual of the Old Covenant, now alienated from Him; as a pattern of the candour and charity with which the true children of His

[1] After the answers thus given to their captious questions. The word has reference not only to these two questions, but to the whole complex of the attacks of this kind made upon Him.

[2] According to Schleiermacher (p. 254), Christ put this question to the Pharisees, in order to give them an example, how He also could instigate the Jews against them. How so, see the passage above quoted.

[3] In this feature, the looking up of Jesus, Gfrörer sees the triviality of this narrative, p. 315.

Spirit have to judge the pedagogical forms of worship, antecedent to the Christian period. He shows them how they must everywhere distinguish appearance from substance; how they must recognise true piety even in the poorest garb, and with the most limited knowledge; how, on the contrary, they must not allow themselves to be blinded by the stateliest show and the richest gifts of an outward religiousness.

NOTES.

1. This last contest of Jesus with His enemies in the temple, belongs, like the following eschatological address of Christ, to the Tuesday of the Passion Week.

2. Luke has not more closely described the last days spent by Jesus in the temple. In his narrative of the embarrassment of the members of the Sanhedrim, when called on to declare themselves in reference to the baptism of John, he explains more fully its cause—fear of the people (ch. xx. 6). The Lord addresses here the parable of the unfaithful husbandmen to the people; whilst, according to Matthew, He addressed it, together with the previous one of the two sons who were sent into the vineyard, more immediately to the Pharisees and the scribes. Luke makes the evil reception which the servants of the lord of the vineyard experience at the hand of the labourers, assume the form of a distinct climax. He has it in common with Mark, that Jesus Himself speaks the concluding sentence of the parable, which in Matthew is spoken by the Pharisees. The expression of the people, μὴ γένοιτο, ver. 16, he has alone. The parable of the royal feast, and the guests who were invited but despised it, he has narrated on a previous occasion (chap. xiv.). The words of Jesus, in which He showed to the Sadducees the difference between the earthly and heavenly life of believers, are given by him more fully than elsewhere (vers. 35, 36). He passes over the third question which Jesus had to answer. The address regarding the scribes is very similar to that of Mark.

3. It is a remarkable circumstance, that Luke, the Pauline Evangelist, has sketched so lightly the farewell of Jesus to the temple, whilst in Matthew, the Hebrew Evangelist, this event is placed in the strongest light. One cannot explain the fact by the supposition, that he did not know of a more definite farewell to the temple by Jesus. One might indeed suppose that,

as he had previously communicated Christ's rebuke to the Pharisees in the narrative of His contest with the Pharisees of Galilee (chap. xi.), and had also already described His lamentation over Jerusalem (chap. xiii. 34, 35), he perhaps did not find himself here in a position to present both these elements anew, viz., the address against the Pharisees and the farewell to the temple, in full and circumstantial detail. But, without doubt, the separation of the elements referred to, must be explained by the very circumstance, that he did not intend to exhibit this last act of departure from the temple in all its terrible significancy. Had the Gospel of Luke been really written with a malicious intent, or even only with prepossession against Jewish Christianity, as has lately, with a total misapprehension of the spirit which breathes through every page, been asserted, it would have very specially shown itself by the prominence given to this point. But whilst the Evangelist emphatically combated every form of Pharisaism, and collected all evangelical facts which served to throw light upon it, in an equal degree he regarded as holy what truly belonged to the Old Testament, and respected and exercised forbearance towards the Israelitish feelings of Jewish Christians.

SECTION XIX.

THE ANNOUNCEMENT OF THE DESTRUCTION OF JERUSALM, OF THE JUDGMENT, AND THE END OF THE WORLD.

(Chap. xxi. 5–38.)

It is very remarkable that the Hellenic Gospel, which has specially directed its attention to the relations subsisting between substance and manifestation, between beautiful manifestation in its reality and beautiful manifestation in empty appearance, as these are brought out in the words of Christ, has also connected His prophetic announcements of the demolition of the temple, the destruction of Jerusalem, and the last judgment, with an immediate reference to the beauty and rich magnificence of the temple.

Some of the attendants of Jesus (His disciples) addressed

Him, in enthusiastic terms of admiration, regarding the beauty of the temple: how it stood so splendid in its adornments, with its goodly stones (of white marble), and the costly consecrated gifts which filled it (see above, vol. iv. p. 99).

To these words concerning the beautiful appearance of the temple, the Lord replied with the solemn prophetic intimation: 'The days will come, in which of all that ye behold, not one stone shall be left upon another, that shall not be thrown down. The Lord saw the beautiful appearance of the temple as a hollow mask, which served to hide the entire decay of the religious life of the people. It stood there as a symbol of all beautiful but empty pageants of worship and of culture, which conceal an inner substance corrupt and ripe for judgment.

This terrible announcement of Christ occasioned the disciples to put the question, 'Master, when shall these things be? and what shall be the sign, when these things shall come to pass?' In reply, the Lord depicted to them the coming judgments.

In the Evangelist Luke, also, we must distinguish the three cycles in which Christ announces the coming judgment; namely, first, the representation given of the course of the world in general, to its termination (vers. 8–19); secondly, the judgment upon Jerusalem (vers. 20–24); thirdly, the last judgment (vers. 25–28); to which, finally, comes the practical application in the concluding paragraph (vers. 29–36).

'Take heed that ye be not deceived!' According to Luke, also, the Lord began His eschatological address with a warning call against beguiling spirits. This is the general injunction.

'For many shall come in My name, saying, I am he (the Messiah); and *the time draweth near*. Go ye not after them!' This is the first special injunction.

'But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass. But with them the end is not yet (with such things the destruction of the world cometh not straightway).' This gives the second special injunction.

Then said He unto them, 'Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines and pestilences; fearful sights and great signs (appearances) from heaven.' These are the proper prognostics of the approaching end of the world.

These cosmical signs, however, are preceded by ecclesiastical or spiritual signs. 'But before all these things come to pass,' it is added further, 'they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons (to the spiritual tribunals and prisons of the synagogues), and bringing you before kings and governors, for My name's sake (before the civil tribunals). And it shall turn to you for a testimony.' (In this they shall see a token, that they truly stand there as His disciples.) This is the third special injunction. The persecutions for Jesus' sake must not perplex them—they shall be to them a testimony to their faithfulness in confessing His name.

With this is connected the further injunction:[1] 'Settle it therefore in your hearts, not to be anxious beforehand that ye be justified; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist.' And ye shall be delivered up by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all for My name's sake.'

After the Lord has announced to them these persecutions, which should burst over them like a destructive storm, He adds, with a beautiful transition,[2] the consoling words:

'And not even a hair of your head shall—thereby—perish.' That is the absolute preservation on its negative side.

'In your patient endurance—the rather—ye shall—in the truest sense—possess your life.' Just by the experience of these terrors of persecution, and by the victory over them in the patience of Christ, ye shall first come to the possession of yourselves, to the free enjoyment of the life of the Spirit.

That is the absolute preservation in its positive form.

This picture of the general course of the world is now followed by a description of the destruction of Jerusalem in its theocratic significancy:

'When ye shall see Jerusalem encompassed with a beleaguering host,[3] then know that the desolation thereof is nigh. Then

[1] These words belong originally to the instructions given to the apostles, according to Matt. x. See vol. iv. p. 111.

[2] Gfrörer finds a complete contradiction between ver. 16 and ver. 18, because the beautiful paradox in this contrast is unseen by him (318). Likewise Ritschl, p. 105, and Baur in the treatise above quoted, p. 466.

[3] This is the abomination of desolation in the holy place, according to Matthew.

let those (disciples) who are in Judea flee to the mountains; and let them who are in the midst of it depart out; and let not them that are in the country enter into the city. For these are the days of retribution (of avenging judgment), that all things which are written may be fulfilled. But woe unto them that are with child, and unto them that give suck, in those days! for great distress shall come over the land, and there shall be wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.'

Thus distinctly did the Lord announce the destruction of Jerusalem, and the terrible judgments which should come upon the land and upon the people. He declared, moreover, at the same time, that these judgments, in their after throes, should continue to that distant goal, when the times of the Gentiles should be fulfilled. We may understand by the fulfilling of the times of the Gentiles, the termination of the period in which the Gentiles in the more restricted sense, the non-theocratic peoples (to which also the Mohammedans belong), should still subsist as political powers and rule over Jerusalem. And this is, indeed, the most readily suggested sense of the passage. The time of the fall of the Gentile powers would be thus the time of the resurrection of Israel by their conversion. The words of Christ, however, seem to indicate that this shall also be the time when the sins of Gentile Christians, the doctrinal and moral libertinism, and subtle hallucinations of the Gentile Christian world in their full development, in their ripened heathenism, according to the outward New Testament form assumed by the latter, shall be likewise visited.

This is followed by a description of the end of the world, without the pause between the previous and the succeeding part being specially noted:

'And there shall be signs in sun and moon and stars.' These are the signs from heaven of the approaching transformation.

'And upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and anxious expectation of those things which are coming on the whole world.'—These are the earthly signs of the approaching transformation. The anxious foreboding will not, perhaps,

be merely an effect of the signs from heaven, and of the unheard-of commotion in all seas and waters; but rather it will be an immediate psychical-physical premonition of the end of the world, in which again a sign of the end itself is given. For a change, which the whole earthly creation feels beforehand, will be felt, before and above all creatures, by man; and just this will be one of the most significant tokens of its approach.

And so must, indeed, men be agitated along with the earth: 'For the powers also of heaven shall be shaken to and fro.' The change of the terrestrial creation shall be accompanied with a transformation of the ancient ordinances of heaven itself:

'And then shall they see the Son of man coming in a cloud, with power and great glory.' Hence, the last injunction, which has reference to the signs of the end of the world: 'When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.'

The disciples had asked the Lord for the signs by which they might know the coming judgments. The Lord not only described to them the signs, but the judgments themselves. From His words, however, it appears that the signs shall coalesce almost in one with the judgments, as is accordant with the character of the greatest of all the world's epochs. This truth He now presents to them in the parable of the leaves of the fig-tree.

And He spake unto them a parable: 'Behold the fig-tree, and all the trees. When they now shoot forth, ye need only to see it, in order to know of yourselves that the summer is nigh at hand. So likewise, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.'

The Lord now explained in what sense He entrusted them with these communications regarding the tokens of the coming judgment, although the thought lay near at hand, that they might not themselves, perhaps, in this world experience these things:

'Verily I say unto you, This generation shall not pass away till all shall be fulfilled. Heaven and earth shall pass away; but My words shall not pass away.'

This promise has reference, in the first place, to the discipleship as a whole—to the Church, the eternal generation of the

Spirit. This generation shall remain even to the end of the world, and shall one day make use of the signs of the last time, according to the instructions of Christ.[1] Each particular member of the Church, however, has somehow a share in this promise.[2] Accordingly, they must all of them act in accordance with it. The Lord therefore calls to them: 'Take heed to yourselves, lest your hearts be at any time overcharged with the after pains and excitements of drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore always, and pray, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.'

The Evangelist now casts a retrospective glance on these last days of the public ministry of Jesus. He characterizes His manner of life during this period with the words: In the daytime He taught in the temple; and at night He went out, and abode on the mount that is called the Mount of Olives. And all the people came early in the morning to Him in the temple, in order to hear Him.

NOTE.

As the Evangelist Luke gives the announcement of the judgment on Jerusalem in a more detailed form, the Saxon Anonyme naturally finds in this circumstance an expression of his enmity to the Jews (p. 167). Gfrörer makes the eschatological address to be composed from several small fragments, and descants upon it quite in the spirit of 'modern criticism' (p. 315).

[1] See above, vol. iv. pp. 124–5.
[2] See above, vol. iv. pp. 125 and 132.

SECTION XX.

PREPARATION FOR THE LAST SUFFERINGS OF JESUS.

(Chap. xxii. 1–38.)

The feast of unleavened bread, called the Passover, was already near at hand; and still did the chief priests and scribes seek in vain[1] for some means how they might kill Him, for they feared the people. This means was now, contrary to all expectation, provided by one of the Twelve: Satan entered into Judas surnamed Iscariot, being of the number of the Twelve. And he went forth, and communed with the chief priests, and—already even—with the captains of the temple-watch, in regard to the manner how he might betray Him unto them. And they were glad, and bargained to give him money. He, on the other hand, gave his word. And from that time he sought to find an opportunity to betray Him unto them, in the absence of the people. Meanwhile, however, the day of unleavened bread, on which the Passover must be killed, approached.[2] Jesus therefore sent Peter and John (from the Mount of Olives, where, according to Luke, He was accustomed to spend the night), and said, Go and prepare us the Passover, that we may eat. They said unto Him, Where wilt Thou that we prepare it? On which He gave them the following instructions: 'Behold, when ye are entered into the city, there shall meet you a man, bearing a pitcher of water; follow him into the house where he entereth, and say unto the master of the house, Where is the guest-chamber, where I shall eat the Passover with My disciples? And he shall show you a large upper room furnished: there make ready.' They went, and found as He had said unto them; and prepared the Passover. And when the hour was come, He sat down, and the twelve apostles with Him.

The Lord prepared them for the celebration with the words: 'With desire I have desired to eat this Passover with you before

[1] This is already indicated by the expression ἐζήτουν, and still more by the τὸ πῶς.

[2] Already on the day on which the Passover was killed (14th Nisan) was leavened bread put away.

I suffer: for I say unto you, that I shall henceforth no more eat thereof, until it be fulfilled in the kingdom of God.' Then He took the cup, and gave thanks, and said, 'Take this, and divide it among yourselves: for I say unto you, I shall no more drink of the fruit of the vine, until the kingdom of God is come.'

Thus He changed the commencement of the paschal celebration[1] into a preparation for the holy Supper, attaching the Supper itself to the termination of the ancient feast. In this preparation He spake of the loss which awaited Himself in the approaching separation from His disciples, in which also the loss which awaited them was announced. With comforting words, however, He pointed to the time of the coming of His kingdom. In the New Testament time, the Passover is indeed no longer partaken of in its old form—it has found its fulfilment, that is, its transformation into a New Testament shape. It is otherwise with the fruit of the vine. The use of it continues in the earthly form of the kingdom of God, in the holy Supper. He announces to them this transition of the Passover into the New Testament celebration, which again is an anticipation of its transition into a heavenly. And along with this He intimates at the same time, that He Himself will celebrate with them the new feast in the new epoch.

On this, the institution of the holy Supper itself followed. He took bread, gave thanks, brake it, and gave unto them, saying, 'This is My body, which is given for you: this do in remembrance of Me.' Likewise also He took the cup after the meal,[2] saying, 'This cup is the new testament in My blood, which is shed for you.'

For you—to this was attached, according to Luke, the restrictive remark: 'But, behold, the hand of him that betrayeth Me is with Me on the table. The Son of man goeth indeed, as it was appointed; but woe unto that man by whom He is betrayed!' And they began to inquire among themselves, which of them it might be who should do—be capable of doing—this thing.[3]

In the manner in which they held the conversation there might be an indication, that each regarded the other as capable of committing this crime, rather than himself. And thus, this so well-meant mutual questioning had still something in it allied

[1] See above, vol. iv. pp. 166 ff. [2] Not after the Supper.
[3] Regarding the sequence of the single particulars, see above, iv. 158 ff.

to the temper of mind in which they contended with each other, which of them should be the greatest. This had last manifested itself at the feet-washing, before the paschal feast; and to it probably the following communication of the Evangelist refers.[1] When the disciples came upon the perilous question, the Lord said unto them, 'The kings of the Gentiles rule over them, and they that exercise authority over them are dignified with titles of honour. But ye shall not be so; but he that is greatest among you, let him be as the younger—the more insignificant—and the chief, as he that doth serve. For who is the greater? He who sitteth at table, or he that serveth? Is it not he that sitteth at table? But I am among you as he that serveth.'

This humbling rebuke to the disciples is followed by a word of comfort and promise: 'Ye are they who have continued with Me in My temptations. And I assure unto you, by testament, the kingdom—the glory of the kingdom—as My Father hath assured it to Me—with the provision—that ye shall eat and drink at My table in My kingdom, and sit on thrones, judging the twelve tribes of Israel.'

The Lord had still something special to transact with Simon Peter: 'Simon, Simon,' He thus addressed him with earnest regard, 'behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not. And thou, when once thou art converted, strengthen thy brethren.' Peter met this warning and humbling word with the assurance, 'Lord, I am ready to go with Thee both into prison and to death.' But He said, 'I tell thee, Peter—who still callest thyself Peter, the rock, though I have called thee Simon, Simon—the cock shall not crow this day, before that thou hast thrice denied that thou knowest Me.'

The Lord knew well how much their weakness was connected with a false feeling of strength, with confidence in themselves. He therefore found it necessary to bring to light the worm of this false self-trust in the midst of them (see iv. 185). He said unto them, 'When I sent you without purse, and scrip, and shoes, lacked ye anything?' They answered Him, 'Nothing.' Then said He unto them, 'But now, he that hath a purse, let him take it with him, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one.'

[1] See above, vol. iv. 189.

He recommended a great equipment, as if it concerned an emigration or a campaign. Without doubt, however, He intended an equipment purely spiritual.

But He knew also how they would understand Him. Therefore He continued: 'For I say unto you, This word of scripture, which is written of Me, must yet be accomplished: He was even reckoned among the transgressors (Isa. liii.). For what is written concerning Me advances towards its end.'

The disciples thought, indeed, that He enjoined them to provide themselves with swords. And therefore they let out at once the secret of the equipment with which they were ready to meet the power of the enemy: 'Lord, behold, here are two swords!'

'More than enough!'[1] answered the Lord, no doubt with an expression which gave them to know how entirely they had misunderstood Him, and how infinitely small and foolish He regarded such accoutrements against the power of the world. (See above, vol. iv. p. 186.)

These were the weapons which the disciples had procured for the great war which was to introduce the kingdom of heaven, in the room of the weapons of Christ. The Lord had indeed imparted to them the first beginnings of a better strength, and lastly He had done so by the institution of the holy Supper; but they still ever roamed out of the circle of inward composure and preparation, into the region of outward expectations and projects.

NOTE.

Luke passes by the history of the anointing at Bethany. By this means he is enabled to give a greater conciseness to his description of that which prepared the way for the apprehension of Jesus, the treachery of Judas. He remarks, that before the first commencement of the act of treachery, Satan entered into Judas. In regard to the relation in which this notice stands to the passage John xiii. 27, see vol. iv. pp. 43–4. He mentions both the disciples by name, whom the Lord sent beforehand to prepare the Passover. He gives the watchword with which these two disciples should accost the unnamed owner of the Passover room, prepared for Him in Jerusalem, literally; as also does

[1] The expression ἱκανόν indicates not a mere enough, but a rich and overflowing sufficiency.

Mark. His description of the celebration of the Passover has much in it which is peculiar. First, the mention of the beautiful words of Jesus: I have longed exceedingly to eat this Passover with you, before that I suffer (*ἐπιθυμίᾳ ἐπεθύμησα*, etc.). Then, the significant word regarding the fulfilment (transformation) of the paschal feast in the kingdom of heaven; in which certainly the abrogation of the ancient Passover is announced, as the Saxon Anonyme remarks. Also, the mention of the first cup, in pledge of the coming of the kingdom, which preceded the holy Supper. Further, in the dispensing of the consecrated bread, he has the addition, *τὸ ὑπὲρ ὑμῶν δεδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*; and in the dispensing of the cup, the peculiar form of words: *τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον*:—both in free but not quite literal correspondence with the Pauline tradition, 1 Cor. xi. 23–25. Also the position assigned to the conversation regarding the traitor after the celebration of the Supper, as likewise the description in this place of the dispute among the disciples which of them should be the greatest, are peculiar to this Evangelist. In like manner also, the promise of Jesus, vers. 28–38. Single elements of these passages are found, Matt. xx. 25, chap. xix. 28. The 27th verse shows, that this dispute about their respective dignities refers to the feet-washing, John xiii. 5. The conversation of the Lord with Peter, which prefaces the announcement of his denial of Him, is given by Luke alone; also the injunction to the disciples to accoutre themselves, and the fact that they bring out two swords. It is not to be denied, that in this description the disciples appear in all their weakness; especially in the dispute after the Supper, as also in their producing two swords. How little, however, this was intended to depreciate the authority of the twelve Apostles, is shown by the weighty words of the Lord, in which He recognises the previous fidelity of the disciples, and imparts to them the greatest promises[1] (vers. 28 et seq.). It is also here again worthy of remark, how carefully the Evangelist Luke has collected the references to the prophecies of the Old Testament in regard to the sufferings of Christ, vers. 37 and 38.

[1] Which the Saxon Anonyme is disposed to interpret ironically.

SECTION XXI.

THE PASSION OF JESUS.

(Chap. xxii. 39–xxiii.)

After the institution of the Supper, Jesus went out to the Mount of Olives. And His disciples also followed Him—although He had already announced to them that Satan would sift them as wheat, and although it had already been made sufficiently manifest that they were but poorly furnished with spiritual weapons to meet his assaults. When He was arrived at the place whither He would go, He laid the injunction upon His disciples, 'Pray, that ye enter not into temptation.' He then withdrew from them about a stone's cast, kneeled down, and prayed: 'Father, if Thou be willing to cause this cup to pass from Me — — yet not My will,[1] but Thine, be done.' And there appeared unto Him an angel from heaven, and strengthened Him. And being in an agony, He prayed the more earnestly: and His sweat was as it were great drops of blood falling down to the ground.[2] And rising up from prayer, He came to His disciples, and found them sleeping for sorrow, and said unto them, 'Why sleep ye? rise and pray, lest ye enter into temptation.'

The conflict of Jesus appears here as a mighty struggle, increasing more and more in violence, even to mortal anguish, in which He is strengthened by an angel from heaven, and in which, by the utmost earnestness of wrestling prayer, He obtains the victory, whilst in His body signs of the greatest agitation and exhaustion manifest themselves. His prayer is here made in the gentlest expression of a wish cut short. His will is described as a mere willing. All the disciples appear, without an exception, sleepers. They form, indeed, a melancholy contrast to their watching Master, who in mortal anguish

[1] θέλημα, not θέλησις.—θέλημα is the natural willing, which proceeds from the natural ebullition of life (ἐνέργεια), the substantial will; θέλησις, on the contrary, is the will as an act, the moral self-determination. These distinctions are indispensable to a right estimate of the monotheletic question.

[2] See above, vol. iv. p. 269.

wrestles in prayer, until His sweat becomes as blood; and to the angel of God, who comes from the high heavens to strengthen Him, whilst they, in His immediate neighbourhood, have so little sympathy for His sorrow.

While the Lord at the close of His conflict was again calling upon His disciples to pray, that they might not enter into temptation,[1] behold, a multitude; and the man named Judas, one of the Twelve, went before them. He drew near unto Jesus to kiss Him—in this manner to salute Him. But Jesus said unto him, 'Judas, dost thou betray the Son of man with a kiss?' Whilst, however, this disciple betrayed Him, the disciples also around Him, although with good intentions, brought Him under serious suspicion. When they saw what would follow, they said unto Him, 'Lord, shall we smite with the sword?' And one of them struck at a servant of the high priest, and cut off his right ear. But Jesus said—to the watch—'Allow Me only so long.' And He touched his ear, and healed him.

The kiss which Judas offered to the Lord is described by Luke as only intended.[2] The fault of the other disciples appears in immediate juxtaposition with the crime of Judas, the pointed description of which is contained in the words, 'Betrayest thou the Son of man with a kiss?'[3] The wound inflicted on the servant of the high priest is reported with more exactness than in the other synoptists.[4] It is not only quite characteristic of the Gospel of humanity that Christ miraculously heals the wound of the servant,[5] but also that He does it with this word addressed to His enemies: 'Allow Me only so long!'—allow Me only to be so long free, until I have shown you this last service of love;—and further, that at such a moment He can place Himself in this frame of mind, and with this manifestation of power, between His friends and His enemies, and take the part of the enemies who are injured, against the friends who injure them.

[1] Ἐγείρεσθε ἄγωμεν in Matthew and Mark.

[2] Which does not contradict the κατεφίλησεν of the two other synoptists. See iv. 293.

[3] Whilst Matthew has it, Friend, wherefore art thou come?

[4] Τὸ οὖς τὸ δεξιόν, according to Luke, is cut off; according to the first Gospel, τὸ ὠτίον.

[5] See above, vol. i. p. 265; and vol. iv. p. 297.

The Lord then rebuked His enemies in His own manner, with a word of protestation addressed to the chief priests, captains of the temple-watch, and elders, who had come in the company: 'As against a robber, are ye come out with swords and with staves? I was with you daily in the temple, and ye did not even stretch out your hands against Me. But this is your hour, and the power of darkness—that is, your hour is midnight, the hour of robbers, and ye obtain your power in the darkness—which is a symbol of the power of darkness, by which ye are ruled.'[1]

They, however, took Him prisoner, without heeding this word of rebuke from His mouth, led Him away, and brought Him into the house of the high priest. The house of the high priest was therefore the place in which Christ must be condemned.

Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. As he there sat by the light of the fire, a maid saw him, and looking at him intently, she said, 'This man was also with him.' But he denied Him, and said, 'Woman, I know him not.' And after a little while, another saw him, and said, 'Thou art also one of them.' And Peter said—in a tone of indignation,—'Man, I am not.' And again, after the space of an hour, another protested and said, 'Of a truth this man also was with him; for he is a Galilean.' But Peter answered, 'Man, I know not (do not understand) what thou sayest.' And immediately, while he yet spake, the cock crew. And the Lord turned, and looked on Peter. Then Peter remembered the word of the Lord, how He had said unto him, 'Before the cock crow, thou shalt deny Me thrice.' And Peter went out, and wept bitterly.

One sees here how, in the falling Peter, the evil conscience gradually awakens. His agitation increases; the expression of denial becomes weaker. Then comes the alarming cry of the cock. But the look of Christ, which in this moment fixes itself upon him in rebuke and pity, completes the awakening of his sleeping heart to repentance. Only Luke tells us of this gracious look: he alone seeks psychologically to sketch a picture of the state of Peter's soul.

And the men who held Jesus in custody mocked Him, and

[1] See above, vol. iv. pp. 200–1.

smote Him. They blindfolded Him, and struck Him on the face, and asked Him, saying, 'Prophesy, who is it that smote thee?' And many other things blasphemously spake they against Him.

The entire helplessness of the situation of Christ appears especially in the circumstance, that it was those who guarded Him that thus maltreated Him, and mocked at His prophetic dignity; and the more so, that the final judgment regarding Him was not yet pronounced.[1]

And as soon as it was day, the presbytery of the people—the body of the elders—and the chief priests, and the scribes, assembled together, led Him up[2] into their council, and said, 'If thou art the Christ, tell us.' But He said unto them, 'If I tell you—simply testify and declare it—ye will not believe. And if I put questions to you—prove it to you controversially in the manner of Scripture discussion—ye will not answer Me, nor yet let Me go.'

There remained only one other way, namely, to proclaim to them His victory over them, and their judgment; and this He now did in the words, 'Henceforth shall the Son of man sit on the right hand of the power of God.' Then said they all, 'Thou art then the Son of God?' And He said unto them, 'Ye say that I am.' And they said, 'What need we any further witness — the declaration of witnesses? — We ourselves have heard it out of his own mouth.' This was the last of the three examinations which Jesus underwent—the judicial and formal examination, in which the final judgment of the Jewish hierarchy was pronounced against Him.

On this the whole multitude of them arose, and led Him before Pilate. And they began to accuse Him, saying, 'We have found this man perverting the nation, and forbidding to give tribute to Cæsar, saying of himself, that he is Christ, a king.' Pilate put to Him the question, 'Art thou the king of the Jews?' And He answered him, and said, 'Thou sayest it.' Then said Pilate to the chief priests and to the people, 'I find no fault in this man.' But they expressed themselves still more strongly, and said, 'He stirreth up the people, teaching throughout all Judea, from Galilee, where he began, to this place.' When Pilate heard speak of Galilee, he asked, 'Is the man a Galilean?' And when he learned that He belonged to

[1] See above, vol. iv. 812–13.

[2] See above, vol. iv. 320.

Herod's jurisdiction, he sent Him to Herod, as he also was in Jerusalem at that time—having come from Tiberias, as Pilate himself from Cæsarea.

When Herod saw Jesus, he was exceeding glad; for he had been desirous to see Him for a long time, because he had heard many things of Him, and because he hoped to have seen some miracle done by Him. And so he questioned Him with many words; but He answered him nothing. And the chief priests and scribes had made their appearance—here also;—and they vehemently accused Him. On the other hand, Herod with his men of war treated Him contemptuously, and mocked Him, and arrayed Him in a bright white robe, and sent Him again to Pilate. That same day Pilate and Herod were made friends together; for before they had been at enmity between themselves.

Pilate saw himself thus under the necessity again to take in hand the matter judicially. For this end, he caused to be called together not only the chief priests and the scribes, but also the people; because he wished to give to the transaction a new direction, in order to which the people had to be present. He made, namely, to those assembled together a proposal, which should in part satisfy the desire for vengeance on the part of the Jewish rulers, and in part, also, his own sense of right. 'Ye have brought,' he said, 'this man to me, as one that perverteth the people. And, behold, I have examined him before you, and I have found nothing in this man of the offence whereof ye accuse him: no, nor yet Herod: I sent you to him; and, lo, nothing lies to his charge, which is worthy of death. I will therefore chastise him, and release him.' For he was under the necessity of releasing one unto them at the feast. But they all cried out with one voice, 'Away with this man, and release unto us Barabbas.' That was a man who for a certain sedition made in the city, and for murder, had been cast into prison. Then Pilate called to them a second time, desiring to release Jesus. But they cried out, saying, 'Crucify, crucify him!' And he said unto them the third time, 'What evil, then, hath this man done? I have found no cause of death in him. I will therefore chastise him, and let him go.' But they assailed him with loud cries, and demanded that He should be crucified; and their cry, and that of the chief priests,

prevailed. And Pilate gave sentence that their desire should be fulfilled. And thus he released him that for sedition and murder had been cast into prison, whom they desired; but Jesus he delivered over to their will.

The great guilt of the Jews appears here in the clearest light. They not only accuse Jesus of desiring to be a king, but also of seeking to prevent the payment of tribute to the Emperor; and yet Pilate himself is able to interpret the declaration of Christ, that he was the King of the Jews, as blameless. Pilate is better able to enter into the theocratic idea of the Messiah than they.[1] But not only does the heathen judge, the unjust Roman governor, a character like Pilate, decide that Jesus is innocent; but also the murderer of John, the adulterous Idumean Herod, gives forth the same opinion, although Jesus treated him as an incompetent and unworthy judge; and although he, on the other hand, shows his displeasure against Jesus, by a contemptuous treatment and mockery of His person. The sentences of both these judges have all the more significance, as the Jews accused the Lord of being a seditious person, who had commenced His treasonable practices first in Galilee, and then had extended them to the metropolis of Judea itself, and as both these rulers, being despotic guardians of the territories now mentioned, had a watchful eye for such transgressions. But although both judges declare the accused to be innocent, the Jews condemn Him notwithstanding; and this, too, with the most aggravating accompaniments. When Pilate, namely, in the third judicial act, declares that he will cause Jesus to be scourged, and then release Him, in order to conform to the custom of the Passover feast, they beg for the release of Barabbas, a man imprisoned for murder and sedition, in order to shut this door of escape against Jesus. And notwithstanding Pilate pronounces the sentence a first, second, and third time, that Jesus was innocent, that He ought to be released, they persist in their request with ever increasing urgency. On the first occasion it is, Away with him—put him out of the way; on the second, Crucify, crucify him; and on the third occasion, their request becomes a long continued and increasingly tumultuous cry, that Jesus should be crucified. The special

[1] In which, however, it must be remarked, that the report is here incomplete.

circumstance must also be thrown into the balance, that the death of the cross was a Roman, not a Jewish mode of punishment. A peculiarly appalling contrast lies, moreover, in the circumstance, that Pilate himself, in pronouncing the third sentence, demands of them once more to bring proofs of the guilt of Jesus; whilst they can only answer with a more impetuous cry—a cry in which also the voices of the chief priests mingle.[1]

Whilst Luke alone informs us of the examination of Jesus by Herod, who mocked Him, putting on Him a white robe (without doubt, as a symbol of His supposed aiming at the theocratic royal dignity), and sending Him back again in it, he passes by the offence of the Roman soldiers, who put on Him a purple robe in derision. By the omission of this act of the soldiers, the fact comes out more conspicuously, that it was at bottom the Jews who led away the Lord for crucifixion, Pilate having delivered Him over to their will. The soldiers, who in Matthew and Mark appear on the foreground as the conductors of Jesus, here stand on the background, as subordinate instruments in the hands of others.[2]

And as they led Him away—for crucifixion—they laid hold upon one Simon of Cyrene, coming from the field, and on him they laid the cross, that he might bear it after Jesus. And there followed Him a great company of the people, and among them also a multitude of women, who lamented and bewailed Him. But Jesus turned Himself round unto them, and said, 'Daugh-

[1] According to Von Baur, the Gospel of John seeks to represent Pilate as guiltless, in opposition to the synoptists. It cannot, indeed, escape a practised Christian eye, that Pilate, according to the description of all four Evangelists, appears as guilty; but if one will speak of differences in this respect, he may be regarded as comparatively less culpable in the representation given by Luke, unless one is disposed to find the strongest exculpation in the washing of the hands, as recorded by Matthew. The mitigation of the guilt of Pilate, which lies in the delineation of Luke, has been remarked by the Saxon Anonyme; but is represented by him in a very exaggerated form (pp. 188 ff.). He maintains that, according to Luke's account, Pilate was constrained, in the proper sense of the term, to yield to the power of the Jews. In this case, however, there could be no question of any new judgment pronounced by Pilate.

[2] It is nevertheless quite false, when the Saxon Anonyme (192) represents the death of Christ, according to Luke, exactly like that of Stephen, as a mere tumultuary act of the Jews, in which the Romans took no share: see vers. 24, 33, 34, and 35, 36, 38, 47.

ters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days come, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if *they do* these things in the green tree, what *shall befall the dry?*'

Thus, the leading away of Jesus to the cross possesses here a peculiar character. Pious women follow behind, weeping, as the Lord proceeds to the cross. But He replies to the expression of their human compassion towards Him with a manifestation of His divine compassion towards them. He tells them, with the deepest sympathy, how much He bemoans the terrible doom which awaits the mothers in Israel and their children,—a doom which must fall heaviest on the poor mothers. Once more we hear the announcement, that the direst judgments are suspended over the city. How often had He, with tender commiseration, declared the destruction of the devoted city![1] And His voice has still in it the purest tone of pity, whilst the Jews, without mercy, are already on their way conducting Him to the cross.

At the same time, two others also, malefactors, were led away with Him to be executed. And when they were come to the place, which is called a Skull (κρανίον), there they crucified Him, and the malefactors, one on the right hand, and the other on the left. But Jesus said, 'Father, forgive them; for they know not what they do.' And they parted His garments, and cast lots. And the people stood beholding: and the rulers also with them derided Him, and said, 'He saved others; let him save himself, if *he* be the Christ, the chosen of God.' The soldiers also mocked Him, came to Him, and brought Him vinegar, saying, 'If thou be the king of the Jews, save thyself.' There was also—in the same spirit—a superscription over Him, written in letters of Greek, Latin, and Hebrew, This is the King of the Jews. And one of the malefactors who hung there reviled Him, and said, 'If thou be the Christ, save thyself and us.' But the other answering, rebuked him, and said, 'And thou also fearest not God, who art yet in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.' Then said he to Jesus, 'Lord, re-

[1] *Vid.* chap. xiii. 34, xix. 27, 41 et seq., xxi. 23 et seq.

member me when Thou comest in thy kingdom.' And Jesus said unto him, 'Verily I say unto thee, This day thou shalt be with Me in paradise.'[1] And it was about the sixth hour, and there was darkness over all the land until the ninth hour. And the sun was darkened, and the veil in the temple was rent in the midst. And Jesus cried with a loud voice, 'Father, into Thy hands I commend My spirit!' And with these words He gave up the ghost.

The heathen soldiers appear also here as copartners in the guilt of the crucifixion of Christ. The Jews mock; the rulers of the Jews themselves mock; finally, the heathen soldiers also mock. They do it in their own rude manner, whilst offering the vinegar to the Lord. Pilate likewise shared in the mockery, by the terms of the superscription.

Alongside of these statements, it is peculiar to the narrative of Luke, that one of the malefactors is converted to Christ, and finds grace.

So likewise are three of the seven last words: Father, forgive them, for they know not what they do!—Verily I say unto thee, This day thou shalt be with Me in paradise!—Father, into Thy hands I commend My spirit! Thus, the word of universal love to man, in its intercession for the blind, sinful world; the word of grace, in its majesty, reconciling the malefactor in the hour of death; and the prayer of perfected childlike peace.[2]

When the centurion saw what was done, he glorified God, and said, 'Certainly this was a righteous man.' And all the people, who had come together to that sight, when they beheld the things which had taken place—how the sun was darkened, and the heavens became black over the dying Christ—smote on their breasts, and returned home.

This last circumstance, which Luke alone records, was, so to speak, the first gentle token of the future conversion of Israel, in which the whole people—according to Paul, Rom. xi.—shall smite on the breast. It is remarkable that here already the

[1] Regarding the meaning of paradise, comp. 2 Cor. xii. 2-4; Rev. ii. 7.

[2] According to the Saxon Anonyme, s. 195, Jesus called out, by Matthew's account, twice 'the comfortless word, My God, My God, etc.' He proves this from the πάλιν κράξας, ver. 50. Gfrörer also can understand the cry of Christ in Matthew's narrative only as comfortless (pp. 350 ff.). Woe be to us, he exclaims, if it were so in our case!

believing word of the heathen centurion preceded the first troubled utterance of penitence on the part of the Jews, as henceforth the Gentile should lead the van in conversion to Christ; whilst it had been the mockery of the Jews and their rulers which had excited the Gentile soldiers under the cross to mock the Lord.

There were, no doubt, also nobler Jews at Golgotha, who stood stedfast by the Lord—the elect (see Rom. ix.-xi.)—namely, all His acquaintance, and the women from Galilee, who had belonged to the number of His followers. They stood afar off, and beheld all these things.

And, behold, a man named Joseph, a councillor, a good man and a just, who had not consented to their counsel and deed. He was of Arimathea, a city of the Jews; and also himself waited for the kingdom of God. This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in fine linen, and laid it in a sepulchre that was hewn out of the rock, wherein never man before was laid. And it was the preparation-day, and the Sabbath—the hour when the Sabbath began—was approaching. And the women also, who had come with Jesus from Galilee, followed after him—down into the tomb[1]—and beheld the sepulchre, and how His body was laid. Then they returned, and prepared spices and ointments, in order to anoint Him. But they rested the Sabbath-day, according to the commandment.

The death of Jesus exercised thus a quickening influence on all the disciples of Jesus. Joseph the councillor was now able to stand forth, and give a public testimony of his devotedness to Christ—going into the house of Pilate, and begging the body of Jesus. He was able to take immediate steps to bury the crucified one before the approaching Sabbath—bury Him in a tomb of the rock which was quite new, and which he did not think to desecrate, but to consecrate, by depositing in it the body of Jesus. And so also were the Galilean women emboldened to accompany the eminent councillor of the metropolis: they could, without

[1] Κατακολουθήσασαι. The expression κατακολουθειν appears to intimate not the mere following, but the following downwards; as also Acts xvi. 17. For the apostles, whom the woman with a spirit of divination followed, went commonly to the house of prayer on the river (thus downwards), according to ver. 13.

fear, descend with him into the dark tomb; and even now they would gladly at once have anointed the body, if the Sabbath law had not restrained them. Their hands rested indeed during the Sabbath-day; but in spirit they were already engaged in adorning the body of the Lord, for the kingdom of heroic love, and of freedom in love, had now begun.

NOTES.

1. Luke makes the announcement of the denial of Peter precede the departure of Jesus to the Mount of Olives. He first represents Jesus as going out alone to the Mount of Olives, and then remarks that His disciples also follow Him. Without doubt, he thus indicates that the disciples accompany Jesus without being inwardly prepared for it. He does not mention the place Gethsemane. He does not note the circumstance, that Jesus bids the Twelve remain behind, and takes the three trusted disciples, Peter, James, and John, farther with Him into the depths of the garden. On the other hand, he has the exhortation to the disciples, Pray that ye enter not into temptation; a parallel to the later word addressed to the three in Matthew and Mark, with the addition, For the spirit is willing, but the flesh is weak. The hastening away from the disciples is described by him as a rushing forth, or a being hurried away from them, about the distance of a stone's cast. In the description of the sufferings of Jesus in Gethsemane, the distinction of the three separate acts of the conflict does not appear. With this also the thrice repeated sleeping of the three confidential disciples is omitted. Had Luke wished to cast a shadow on the character of the most eminent apostles, he would especially have exhibited them as sleepers, and not passed over their falling asleep three successive times; nor would he have added the word of exculpation, They slept for sorrow. The remaining peculiarities of his description of this conflict of Christ have been referred to above.[1] The indication that Judas did not altogether succeed with his kiss, is made more prominent. The stronger designation given to the kiss of Judas is also peculiar to Luke. The fault of the other disciples stands in closer contact with this crime. Jesus is surrounded with erring disciples. In mentioning the stroke with

[1] The angel who appears to Jesus, and the bloody sweat, give much trouble to several critics. See Schleiermacher, p. 288; Ritschl, p. 114.

the sword, Luke is silent regarding the name of Peter; he also omits the rebuke given to him by Christ. For indeed he does make the disciples appear in all their weakness, but his object is not to blacken them, and least of all Peter. The mention of the circumstance, that Jesus heals the ear of the servant, has been already remarked above. It is worthy of note, that, according to Luke, chief priests, captains of the temple-watch, and elders are present at the apprehension of Jesus (see above, iv. 300). Peculiar to this Gospel is the beautiful word of Jesus, This is your hour, and the power of darkness. On the other hand, it passes by the appeal of Christ to the Scriptures in this passage, and, what once more is specially worthy of remark, the flight of the disciples. It makes, however, an emphatic statement regarding Peter, that he set himself *in the midst* of the people, who made a fire of coals in the palace of the high priest. But the circumstance that Peter confirmed his denial with an oath, and began to curse and to swear, is narrated only by Matthew, not by Luke. It is to be observed, that according to the record of Luke, the expression of the denials becomes gradually weaker. The first is as follows: Woman, I know him not; the second, Man, I am not; the third, Man, I know not what thou sayest. According to Matthew and Mark, who here seem to give the more exact account historically, this last is the very first form of the denial; and, according to Matthew, it was, on the second and third occasions, I know not the man. It is therefore just Luke who describes the denial in milder terms, whilst the temptation appears in so far stronger, as even the second of the questions was put to Peter by a man. Luke manifestly wished to indicate the gradual awakening of an evil conscience in Peter, which was completed by the crowing of the cock, and by the look of Christ was turned into wholesome penitence.[1] Luke not only omits, along with the other synoptists, the first examination of Jesus by Annas, but also the first examination improvised by Caiaphas, which is described by them.[2] On the other hand, he narrates

[1] Regarding the remaining differences in the history of Peter's denial, see above, iv. 316.

[2] This also furnishes an explanation why Luke was compelled to omit all mention of the witness which, according to Matthew and Mark, was brought up against Him in the second examination; a circumstance which the Saxon Anonyme would gladly turn to his own account (p. 184).

the final official examination. By this means, the maltreatment which Jesus experienced before this final examination appears in a new light. The mild form in which he represents the condemnation of Jesus at the final examination is to be noted. Equally mild is the representation of the guilt of Pilate. The examination of Jesus by Herod, which Luke only records, possesses, as well in the grounds assigned for it as in its details, all the characters of the strictest historical truth. In this scene, Herod appears entirely as he is otherwise known to us. In the psychologically keen observation implied in the remark, The same day Pilate and Herod were made friends together, we recognise at once the third Evangelist.[1] In like manner, we may regard the circumstance, ver. 13, that Pilate caused the people to be called together, in order to announce the release of Jesus, as a proof of his pragmatic apprehension and handling of Gospel facts. In the thrice repeated sentence of Pilate, and in the threefold gradation observable in His condemnation by the Jews, there lies the stamp of reality and a powerful impressiveness. If, however, Luke makes the guilt of Pilate appear in a mild light, and quite passes by the guilt of the heathen soldiery, the heathen are nevertheless not allowed to go free. Rather does the whole weight of their culpability already appear in the circumstance, that Pilate, after three contrary decisions, pronounces the final sentence, that the desire of the Jews should be gratified, and accordingly that the man found guilty of murder and sedition should be released, whilst he gives over Jesus to the will of His enemies; and later also, in the mocking of the Lord on the cross by the soldiers, and by the superscription. The mention of the weeping daughters of Jerusalem, and of the answer of Jesus, is again peculiarly characteristic of Luke. So likewise are the already mentioned mocking of the Lord on the cross by the soldiers, the conversion of one of the malefactors, and the three last words. Luke has given many points more briefly than the other Evangelists, and several he omits. He alone records the significant fact, that the multitude smote on their breast, in suggestive combination with the believing utterance of the cen-

[1] The Saxon Anonyme seeks to find in this fact a symbolical meaning with reference to the reconciliation which the death of Christ effected between Jews and Gentiles, according to Eph. ii. 14, 15. So much understanding has this kind of criticism of the nature of symbols!

turion. Besides the women from Galilee, who beheld the crucifixion, he mentions in general 'all the acquaintance of Jesus.' He does not indicate the women here by name, as Matthew and Mark partly do; and in like manner, also, he does not name them when he speaks of the burial. It is a beautiful contrast between the conclusion of the history of the passion in Matthew and Luke, that the former notes how the Jewish rulers broke the Sabbath on the great Sabbath of the Passover, in order to seal the grave of Jesus, although they had rejected the Lord specially on account of the cures performed by Him on the Sabbath; whilst the latter relates that the female disciples of Jesus, whom they had accused of Sabbath profanation, refrained from anointing Him in the tomb on the Sabbath-day, however oppressive the restraint of the law may have been to them in these circumstances. Both features are in their contrast characteristic of the peculiarity as well as of the spiritual unity of both Evangelists.

2. How ludicrously Gfrörer attempts to make the report of the inward sufferings of Christ appear improbable, see p. 337. As only Luke records that Jesus healed the ear of the wounded servant, 'one must, according to him, dismiss this circumstance, so closely allied to the mythical, as unhistorical.' He maintains that, according to John, Christ, at the commencement of His ministry, really made the declaration which, according to Matthew, was adduced as a false witness against Him. He has thus found no difference between the terms of the declaration of Jesus (John ii. 19) and the false witness of the enemies of Jesus (Matt. xxvi. 61), and so on. According to the Saxon Anonyme (p. 184), Luke discovers 'his enmity to the Jews clearly by the assiduity with which he recklessly, and in total disregard of what is due to shame and self-respect, makes the heads of the Jewish nation to be so zealous for the destruction of Christ.' This ill-assorted sentence means, indeed, to ascribe to Luke only enmity to the Jews; the shamelessness, on the contrary, to the heads of the Jews, according to Luke's description of them. The author attempts, as is frequently his wont, a little piece of artistic skill, when he shows that, according to Luke (ver. 63), Jesus was smitten by the chief priests and elders, who were the bailiffs that arrested Him, according to vers. 52 and 54.

SECTION XXII.

THE RESURRECTION OF THE LORD. THE GLORIFICATION OF THE DEATH ON THE CROSS BY THE WORD OF PROPHECY, AND BY THE RESURRECTION ACCORDING TO THE SCRIPTURES. THE GLORY OF THE NEW LIFE OF CHRIST, AND THE BEAUTIFUL COMBINATION OF HEAVENLY SPIRITUALITY AND EARTHLY CORPOREITY IN HIS MANIFESTATIONS. THE ASCENSION OF THE LORD INTO HEAVEN AMIDST TOKENS OF BLESSING FOR THE EARTH, AND ITS ELEVATING INFLUENCE.

(Chap. xxiv.)

The resurrection of the Lord was a fact of salvation for the Gentiles as for the Jews—the same gospel of reconciliation and of victory over death for all mankind. Yet, notwithstanding, it had a special aspect for the Gentiles, especially as these are represented by the Hellenic world. There were elements in the history of the resurrection which possessed a quite peculiar significance for the Greeks, whilst they had for the Jews a less measure of importance; and again other elements which were of superlative moment for the Jews, whilst for the Greeks they sank more into the background. According to this relation of the Hellenic spirit to the Gospel history, must the selection and combination of the facts of the resurrection by Luke give shape to his conception and description of the Easter narrative.

Among the Jews, woman had already in some measure been placed on a footing of equality with man by the first-fruits of the New Testament spirit, which had been vouchsafed to that people. Therefore also prophetesses had appeared alongside of the prophets. Among the Greeks, however, woman had not yet been acknowledged as on an equality with the man, when Christianity made its entrance into the world. The testimony of woman had still no public validity. The woman had first to obtain her right position by the influence of the Gospel. Paul therefore has not quoted the holy women who were the first to see the Risen One among the witnesses for the resurrection.[1]

[1] See above, vol. v. p. 60. Paul naturally preaches in his letters the equality of woman with man (comp. Gal. iii. 28), but in his evangelical

And so they appear also in Luke only as messengers of the angels who appeared at the grave of Jesus; whilst in the other Evangelists they appear as messengers of the Risen One Himself, and very specially in the Gospel of Matthew, which in the first instance was intended for Jewish Christians. In the latter Gospel, several women even present themselves as the first witnesses of the resurrection,[1] and form the medium of communication in reference to the return of the disciples to Galilee; whilst in Luke the circumstance is made conspicuous, that they could not at first obtain credit even for the angelic message. From the fund of like facts, therefore, the two Evangelists draw out quite opposite elements. The Jewish world, for which Matthew writes, knows already that women can be prophetesses and evangelists; the Gentile world, for which Luke writes, must first become ripe for this knowledge.

Further, the Gentile needs to learn that he is to be entitled to the same privileges with the Jew in the kingdom of God, the establishment of which begins with the resurrection. It is therefore important for him to know that this equality is already expressed in the manner of the first announcements of the Risen One. For him, thus, the fact is placed prominently in the foreground, that Christ made Himself known on the very first day of Easter to Hellenic disciples, from the wider circle of discipleship, nearly at the same time in which He made Himself known to Peter. It removes all disquietude from his mind, when he hears that the Hellenic disciples who heard the salutation of the company of the Hebrew disciples, in the words, The Lord is risen indeed, and hath appeared to Simon! could answer with the announcement, that the Lord had also already revealed Himself to them.

Still further, the Gentile, and most of all the Hellenic catechumen, must first be filled with the idea, or rather with the revelation, of the suffering and dying Messiah, before he is pre-

labours, like Luke in his Gospel, he had to do with Gentile catechumens, not with ripe Gentile Christians, as in his Epistles. Both points of view must be kept strictly apart. Even throughout the Pauline church arrangements, there still discovers itself a regard to the conditions and arrangements of the Hellenic, politically constituted world. (*Vide* 1 Cor. xi. 10, chap. xiv. 34, 35.)

[1] In Mark and John, only Mary Magdalene.

pared for faith in the Risen One. The true Israelite knows already of holy suffering, of divine sorrow, of the blessing of affliction, nay, of the suffering of the Messiah, by the teaching of Old Testament scripture, and by his own Old Testament experience. Not so the Gentile, and least of all the Greek. To the Gentile, misfortune appears as a hated destiny, accursed, and only productive of curse; the Greek especially gladly turns away his eyes from distress and death, because within their limits the beauty of life grows pale, and dark shadows occupy its place. Therefore must the Hellenic disciple be first conducted from faith in God to faith in the divinely appointed sufferings of the cross, before he is in a position fully to receive the Risen One. He must pass through a compendious course of prophetic Christology, more particularly of the prophecies regarding the sufferings of Christ, and inwardly experience the burning of the holy fire, by which this beautiful world is reduced to ashes, in the spirit of the high-priesthood of Christ, before he can appreciate in one who is risen from the grave, the same Lord who first appears in spirit-like manifestation, and then withdraws into invisibility.

The Hellenic spirit needed also for its reflection, as well as for its sense of beauty, a more distinct conception of the Risen One. He must have the full expression of the glorified corporeal existence of Christ; and therefore he asked for a testimony in which the entire spirituality of Him who was risen in the body was made patent, and for another in which the full bodily subsistence of the spiritual, all-controlling power of the Risen One was declared, in order to contemplate in the vital unity of this contrast the ideality of the material body, the glorification of Him who rose from the grave.

He must also see the announcements of the Risen One during the forty days in a special light. What the Lord had spoken during this time regarding the necessity of the sufferings on the cross according to the Scriptures; what He had ordained regarding the preaching of the Gospel, that it should go forth to all nations as a preaching of repentance, and of the forgiveness of sins in His name; what He had commanded regarding the tarrying of the apostles in Jerusalem; and what might be the meaning of the priority of Jerusalem in the spreading of the kingdom of God: all this was to him of special importance.

Finally, the Hellenic spirit, according to its general concep-

tion of the world, desired to be made acquainted with the return of Christ to the Father, in which His glorification was perfected by the historical facts of the ascension in a definite, plastic form. But, last of all, he needed to be reminded that the Risen One, although He now actually belonged to the whole world, has not forsaken His people; that He first revealed Himself to the world in the thanksgiving hymns of pious Israelites, and through them, through their prayers, filled the temple of Jerusalem itself with the reflection of His glory.

In accordance with these wants, the Hellenic Evangelist took from the fulness of Gospel history what was suitable for him.

The female disciples, who desire to anoint the Lord, appear here in a large company. On the first day of the week, very early in the morning, came the Galilean women, who had attended the burial of the Lord, to the sepulchre, and several—female disciples who had afterwards joined them—along with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments. And as they were filled with fear, and bowed down their faces to the earth, they said unto them, 'Why seek ye the living among the dead? He is not here, He is risen! Remember how He spoke unto you when He was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' And they remembered His words. And they returned from the sepulchre, and told all these things to the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and others with them, who told these things to the apostles. But their words seemed to them as idle tales, and they believed them not.

Yet the word of the women was not altogether without effect. Peter, in particular, arose (after receiving their report) and ran unto the sepulchre; and stooping down, he beheld the linen clothes lying by themselves. On this he turned back again, full of wonder, (revolving in himself) at that which was come to pass (comp. ver. 24).

So little had the message of the angels, and so little had even the report of the women, borne fruit in calling forth faith in the resurrection of Jesus among the company of the disciples.

Already it was afternoon, already the day declined, and still a deep dejection oppressed their hearts. This frame of mind seems to have induced the two Hellenic disciples, who were among the first to obtain a sight of Jesus, to leave the city and go to Emmaus.

And, behold, two of them went that same day to a village called Emmaus,[1] which was from Jerusalem about threescore furlongs (or stadia, about seven English miles). And they talked together of all these things which had happened. But while they communed together, and reasoned, Jesus Himself drew near, and walked with them. But their eyes were holden, that they did not know Him;—for they on their part saw as yet only death and destruction, and the Lord on His part had passed over into a higher life.—And He said unto them, 'What manner of communications are these that ye have one with another, and why is your countenance so sad?' Then answered the one of them, whose name was Cleopas,[2] 'Art thou the only stranger in Jerusalem who knoweth not the things that have taken place in these days?' And He said unto them, 'What things?' They answered, 'Concerning Jesus of Nazareth, who was a prophet mighty in deed and in word before God and all the people: how the chief priests and our rulers—also the political[3]—delivered him over to the punishment of death, and crucified him? But we trusted that it had been he who should have redeemed Israel—the promised Messiah.[4] But it is now, for all this—that he did so great things, and we hoped so great things of him—to-day the third day since that took place (he seems to mean, our hope is now all but extinguished). Certain women, also, of our company affrighted us, who were early at the sepulchre, did not find his body, and came, saying they had also—besides the empty grave—seen a vision of angels, who said that he was alive. And some of them who were with

[1] Regarding the position of this place, see above, vol. v. p. 71.

[2] The name of this one is Hellenic, and points to a Hellenic disciple; and the silence concerning the name of the other is a circumstance which, not without ground, has led to the supposition that Luke here meant himself (see vol. v. 70).

[3] The Jewish ἄρχοντες could not have been separated from the ἀρχιερεῖς by the article οἱ.

[4] The translation—we trusted that he should have redeemed Israel—does not express the proper meaning of this passage.

us went to the sepulchre, and found it even so, as the women had said; but himself they did not see.'

Thus did they describe to the stranger who journeyed with them, with the utmost openness, faithfully their troubled and excited frame of mind, their great sorrow and their great hopes; although at first His question about what things they conversed seems almost to have offended them, as they took it for granted that everywhere at present there could be only one topic of discourse, namely, what had happened to Jesus, and that at the least every one must know of it. From this open expression of their state of mind towards Him, it was evident how deep an impression this stranger, unconsciously on their part, had already made upon them. Now therefore He could approach nearer to them, and show them that He knew more of Christ than they. 'O ye without understanding, and slow of heart to believe all that the prophets have spoken!' Thus did He chide them, and continued, 'Ought not Christ to have suffered these things, and—so, or thereby—enter into His glory?' And beginning from Moses and from all the prophets, He expounded unto them in all the Scriptures the things which were written concerning Himself—especially concerning His sufferings, and His entrance into glory by death.

In this manner He introduces them to the knowledge of the divine purpose in reference to the sufferings of Christ, as the Old Testament had prophetically declared it. Meanwhile they had approached near to the village, which was the termination of the journey of the two disciples; and He made as though He would have gone farther. But they recognised the superiority of this man; they felt the breathing of the high-priestly spirit in His presence; they anticipated that still some new discovery would be imparted to them in His company. They therefore besought Him urgently, saying, 'Abide with us; for it is toward evening, and the day is far spent.'

This was true of their frame of mind, as well as of the decline of the day. The old world declined and set for them, while they listened to the words of the stranger concerning the holy path of death by which Christ must enter into His glory (see vol. v. 75). He knew their need, and went in with them. When they sat down to meat, He was in their eyes, all in silence, the head of the table. He it was who must dispense the bread in their

midst. And as He took it, and gave thanks, and brake and gave it to them, their eyes were opened, and they knew Him. So stood He there before them, the well-known Lord and Master, the same as before, and yet in a new light. But a moment only did He thus stand before them: He then vanished out of their sight.

In these discoveries of the Risen One Himself, they must first be made acquainted with the spirit-like character, the spiritual beauty and freedom of the new life, and with this obtain insight into the nature of His abode and spiritual glory, in the invisible, heavenly world.

And they said one to another, 'Did not our heart burn within us while He talked with us by the way, and opened to us the Scriptures?' And they rose up, and returned in the same hour to Jerusalem, and found the eleven assembled together, and those that were—connected—with them.

The company at Jerusalem received them with the intelligence, 'The Lord is risen indeed, and hath appeared to Simon!' They could reply to the great Easter announcement of the apostolical assembly with a similar one. They told them what things had happened on the way, and how He was known of them in the breaking of bread.

This was the grand Easter antiphony in facts, between the Hebrew and the Hellenic witnesses of the resurrection (comp. vol. v. p. 76).

It is worthy of remark in this narrative, how Luke not only expressly mentions the appearance of the Risen One to Peter, but how he represents him also as the disciple who previously, on the first report of the women, ran to the grave of Jesus, whilst the great majority of the Church as yet gave no credit to their statements. It may also be noted, that he gives to the Easter salutation of the Church at Jerusalem precedence to the Easter salutation of the two Hellenic disciples.[1]

[1] It is hardly worth while to mention the efforts of the Saxon Anonyme to show that the two Emmaus pilgrims were Clopas the husband of Mary, mother of James, and James his son, however facetiously he has attempted to connect the designation *σκυθρωποί*, ver. 17, with the vow of fasting which, according to tradition, James had made in reference to the resurrection of the Lord. For that Clopas is not identical with Cleopas, and James is one of the eleven, has been previously shown. In passing, it may be remarked, that the Anonyme, by this hypothesis, has controverted his own supposition.

Now, however, when the assembly was complete, and so to speak both parts of the discipleship of Jesus, the Hellenic as well as the Hebrew, were represented, the Lord Himself appeared in the midst of them, while the two disciples were telling of what had befallen them. He Himself, Jesus, stood in the midst of them, and said, 'Peace be unto you!' But they were terrified and full of fear, and supposed that they saw a spirit. And He said unto them, 'Why are ye so troubled? and why do doubting thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself. Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have.' And while He thus spake, He showed them His hands and His feet. And as they yet believed not for joy, and wondered, He said unto them, 'Have ye here any meat?' And they gave Him a piece of broiled fish, and of an honey-comb. And He took it, and did eat before them.

By this manifestation of Christ, the fear of His disciples, under the influence of which they supposed that they saw in Him a mere spectre, was overcome and removed. He gave them three signs, which in definite gradation should prove to them more and more distinctly the reality of His corporeal existence. First, He showed them His hands and His feet; and, without doubt, His object in this was to assure them, by the scars of His wounds, of His resurrection. Then He invited them to handle Him, in order to convince themselves that He had flesh and bones. And finally, He even partook of food before their eyes. Thus His corporeal life stood manifest before them. The new form of life was in substance one with the old: this was shown by the limbs, the marks of the wounds. It appeared as a definite, firm organization: this was shown by the body being formed of bones and flesh. It appeared as possessing earthly faculties and powers: this was made manifest by His partaking of earthly food.

The Greek, like the Gentile generally, being accustomed to conceive of the departed as spectral shadows—which in a like sense cannot be said of the Jews—there was a special necessity that the Hellenic Evangelist should place the corporeal character of the new life of Christ in as strong a light as he had already done with reference to its spirituality.

He had, however, in meeting this requirement, a distinct

perception also, that the wonderful spirituality of Christ's new form of life did not in the very least contradict the fact of His perfected corporeal existence,—that, on the contrary, in the unity of this contrast, the glory and heavenly beauty of the Lord's body was manifested.[1] For the spiritual body is the beautified body, and thus also the body of Christ perfectly endowed with spiritual power, the perfected image of human glory.

On this first appearance of the Lord in the midst of the apostles, He directed their attention to the harmony subsisting between His passage through death to the resurrection life, and the prophetic intimations of the Old Testament regarding His coming. 'These are the words,' He said—that is, the realization of the words—which I spake unto you, while I was yet with you (while He yet lived among them, which thus was now no longer the case); for all things must be fulfilled, which are written in the law of Moses, and in the prophets, and Psalms, concerning Me.'[2]

These words of the Lord, from the history of His first salutation to the company of the apostles, were the most important for the Hellenic Evangelist, although Christ on that occasion made other highly important communications to them (*vid.* John xx. 19–23). His great object was the exhibition of the glory of the cross of Christ, in the light of the divine purpose. Whilst, however, he thus irradiated the New Testament obscurity of Christ's cross by the divine word in the Old Testament, he at the same time illuminated the darkness of the Old Testament by the light of the New. In the spirit of Paul, he produced the proof, that the Old Testament, in its innermost kernel, is nothing else than one great prophecy of the life of Christ.

These instructions regarding the harmony of His life with the prophecies of the Old Testament were still further continued by Christ throughout the forty days,[3] in which He likewise showed them what, according to the Scriptures, must still be fulfilled. Then opened He their understanding, that they might under-

[1] Compare the section on the Corporeity of the Risen Saviour, vol. v. p. 126.

[2] Ritschl wishes, along with Marcion, to omit vers. 44–46; in which they are joined by others also; see p. 126.

[3] Regarding the pause between the following and the previous communication, comp. vol. v. p. 65.

stand the Scriptures; and He said unto them, 'Thus it is written, and thus it behoved that Christ should suffer, and rise from the dead on the third day, and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.'

Thus, not only His sufferings were traced back by Christ to the divine announcements of the Old Testament, the written Old Testament record, but also the preaching of repentance and remission of sins in His name, the preaching of the Gospel among all nations.

How important must it have been for the Hellenic Pauline Evangelist, to preserve such an intimation of Christ regarding the spread of the Gospel of grace among the Gentile nations, coupled with a distinct appeal to the testimony of the Old Testament!

He then mentions, with all brevity, the further dispositions made by Christ in the period of the forty days.[1] He notices the renewed calling of the disciples, in the words of Christ, 'And ye are witnesses of these things;' the renewed promise of the sending of the Comforter, 'And, behold, I send the promise of My Father upon you;' finally, His injunction, 'But tarry ye in the city of Jerusalem, until ye be endued with power from on high.'

Although, however, the Evangelist passes rapidly over the history of the forty days, he cannot refrain from communicating to us their august termination in a distinct pictorial form. He carries us in spirit to Jerusalem. Jesus led His disciples out once more—as in days of old—across the Mount of Olives to Bethany—to a place where Bethany already lay before their eyes.[2] Here He stood still, and lifted up His hands and blessed them—announcing His departure. And while He blessed them, He parted from them—spirit-like; and this parting passed into an upward soaring—He ascended into heaven.

So solemn, and yet so level to our apprehension, was His return to the Father, and so rich was it in love and blessing. As a living representation of the eternal victory over sin and death, and of eternal blessing for His Church, He soared aloft,

[1] This brevity also explains how Luke has omitted the institution of baptism, without giving ground for the conclusion which the Anonyme draws from this circumstance.

[2] See vol. v. p. 149.

into heaven, with bodily capacities, divinely free, yet true and well defined. There He dwells, and there with Him is the place of the festive manifestation of the new life, the kingdom of glory.

Thus did the disciples see with their eyes the perfecting of their Lord's exaltation. And they worshipped Him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God.

They were now assured in faith of one day beholding their Lord in His glory. The living certainty of their communion with the Lord in His resurrection and ascension expressed itself in the great joy of their heart. In this blessed frame of mind, they could now with composure revisit the scene of the crucifixion of Christ. Their prayer was now no longer a service of prayer which confined itself to appointed hours; they were continually, ever anew, in the temple. It was not now any longer the prayer of fear and of complaint, but a jubilee of the heart in praising and blessing God.

Thus, once more, at the conclusion of the Gospel history, did the brightness of the exalted Christ glorify the temple, which had been lighted up at its beginning by the appearance of the angel Gabriel, and later had been ever enlivened and consecrated anew by the visits of the Lord. The glory now imparted to it was the highest of all; for now was the perfecting of Christ proclaimed and celebrated in it by the mouth of living witnesses—it was filled with songs of praise by the witnesses of the victory of Christ. Therefore, also, its end was now accomplished. It still stood for a time radiant with the light of the glory of Christ, a dwelling-place of the Spirit, a symbol of the divine spiritual temple, which should now extend itself through earth and heaven, until, as an abode of desolation, as the home and the symbol of Israel forsaken of the Spirit, it was burnt, and became a heap of ruins, in the judgment which was decreed against that people.

PART IV.

THE GOSPEL ACCORDING TO JOHN; OR, THE REPRESENTATION OF THE LIFE OF JESUS CHRIST SYMBOLIZED BY THE EAGLE.

SECTION I.

GENERAL VIEW AND DISTINCTIVE CHARACTERISTICS.

THE fourth Gospel has for its object, to describe the life of Jesus Christ in its ideal character.

The ideality of the being of God Himself is His holiness; the infinite clearness, harmony, and certainty of His eternal self-consciousness, or the eternally self-perfected form of His personality, the purity and majesty of His spiritual character.

The ideality of the creation of God, in which His whole being, and thus also this special feature of His being, is reflected, appears in this, that all created things, as they proceeded from the Word of God as their original source, also bear on them the stamp of the Word, are sustained and breathed upon by the Word, and therefore tend ever back to the Word. Hence, also, nature seeks and finds its culminating point in man, especially in the word of man, in the vocal ripeness of his spiritual being, and therefore, finally, in *the* man, whose whole being is one with the eternal Word—the pure utterance of the Word Himself, who laid the foundations of the whole creation, sustains it, and is the principle of its life. This, then, is the ideal beauty of the great tree of life, which proceeded forth from the root of the Word, that it testifies of the Word in stem, branches, and leaves, and unfolds its blossoms in millions of words, until at

length, in the adornment of its abundant fruits, it becomes glorious all around with the words of life, which were contained in the manifestation of the one eternal Word.

And this is the ideality of the life of Christ: He is the eternal Word itself—in His whole being, Word, and also the whole Word, which draws up all unexpressed and inexpressible things in the world into the transparent light of the Spirit, from which then stream forth the words of eternal life, whose end is to transform all the world into a glorious manifestation of God.

Therefore, also, is the whole history of the life of Jesus, symbol and poetry, a typical and festive embodiment of eternal ideas, truths, and relationships, in the midst of the dark, surging tide of time. All His works are words, as all His words are works; all His operations are meditations; His whole history is an infinitely rich manifestation of the eternal Spirit. Every act of Christ is a symbol of the eternal; every step of Christ has in it the silver ring of poetry.

The man who was called specially to apprehend and describe this side of the life of Christ, was the beloved disciple, who leant on His bosom, John. All the peculiar features of his individuality made him to be the contemplative disciple, the most intimate confidant and keeper of the deepest words of Christ, the theologian, the patron of true Christian religious philosophy and speculation. The eagle which flies upwards towards the sun is his symbol, the Germanic races are the people of chosen affinity with his spirit, and among them the coming of the Johannean age of the Church is being prepared.

The proof of what has been said, is the Gospel of John itself. This Gospel delineates the life of Jesus in its perfected ideality, in its continuous absolute emanation from the Spirit, in its return to the Spirit, in its being pervaded by the Spirit. It describes a history which is sustained throughout by the Word, nay, is a representation of the Word itself in an organically developed life-picture.

Hence the fourth Gospel is even in its form adorned with all the characteristic features of ideality—with the ornaments of contemplativeness and of pictorial conception, of depth and of clearness, of repose and of mobility, of inward concentration and of observant quicksightedness, of simplicity and of sublimity, of beauty and of spiritual consecration. What holds true of the

Gospel history as a whole, is therefore true in the most special sense of the fourth Gospel: here there is shown the most perfect identity of history, of miracle, of symbol, and of poetry; it is the diamond among the Gospels, which the light of life most brightly shines through, in which earthly reality is clothed with a pure heavenly splendour, in which the glory of God meets us in flesh and blood, nay, even in the thorny crown of earth's hardest realities.

From all this it follows as a necessary consequence, that this Gospel, more than any other, must have a complete and clearly defined organic form.

The fundamental idea of the Gospel is the following: Christ, as the eternal Word, and the original ground of the world, is the light of the world, which enters into contest with the darkness of the world, and subdues it, in order to transform the world. As the light of the world, He is always present in the world, but the forms of His manifestation change. First, He was in the world in pre-historical form, as the Coming One, being represented finally by John the Baptist; then He appeared in the world, and completed His work in the form of an historical life; and in conclusion, He spreads the blessings of His life in post-historical form by His Spirit, and the representatives of this life are the apostles Peter and John. Accordingly, the narrative portion of the Gospel of John is provided with a prologue, which delineates the pre-historical agency of Christ (chap. i. 1–18), and with an epilogue, which declares His post-historical operations (chap. xxi.). In the prologue and epilogue, the fundamental idea of the Gospel, the ideality and eternity of the life of Christ, necessarily assume the highest prominence. They are, so to speak, the two wings of the eagle; and those who would dissever the one and twentieth chapter from the Gospel, will in the end be obliged to acknowledge that it is easier to pluck off a wing from a dead sparrow than from a living eagle.[1]

The prologue, therefore, forms the first part of the Gospel. It describes the pre-historical form of Christ, as the light of the world, to the time of His perfected manifestation in the world (chap. i. 1–18). Christ appears here according to His eternal existence, in His relation to God, ver. 2; to the creation, ver. 3; to man in his original existence, ver. 4; to historical man in

[1] Comp. vol. i. pp. 172 and 268.

his fall, and to the principle of this fall, the darkness, ver. 5. He then appears according to His coming into the world, as this was announced by the Spirit of prophecy represented by John. First, the representative of the coming of Christ, John, is introduced, vers. 6, 7. His relation to Christ is determined, ver. 8. Then the coming of Christ into the world, His gradual incarnation, His great advent, is mentioned, ver. 9. The groundwork of His advent is the intra-mundane operation of His Spirit, ver. 10; its fundamental form is His gradual emergence amongst mankind, as seen within the contrasted elements of the elect and the unsusceptible, vers. 11, 12; the means of effecting it, consecration of the birth, as preparative to the second birth, ver. 13; its completion and crown, the absolutely new birth, the incarnation of the Word, ver. 14. The advent of Christ is materially and individually completed in the assumption of human flesh by the Word; but in its universal aim it is completed by the historical testimony concerning Christ, by the testimony of the Old Testament, whose last representative was the Baptist, ver. 15, and by the testimony of the New Testament, whose first representatives were the apostles, vers. 16–18.

With the second part commences the Gospel in its more limited sense, as a description of the historical life of Jesus. The Evangelist describes the reception which Christ, as the light of the world, finds among the men whose spirits are akin to the light, the elect (chap i. 19–iv.). Here the Baptist precedes all others with his repeated testimony to Christ, i. 19–36. He is followed by the most susceptible among his disciples and friends, who become the disciples of Christ, vers. 37–52. With these, the relatives and friends of the Lord in the region around His home, associate themselves, ii. 1–12; then Jesus finds faith among many of His countrymen in general at the feast in Jerusalem, ii. 13–25; and in single cases even among the better disposed Pharisees in Jerusalem, iii. 1–21; among many Jews in Judea, iii. 22–iv. 3; among the Samaritans at Sychar, iv. 4–42; among the Galileans, especially in Capernaum, vers. 43–54.

The third part shows us how the conflict, already announced, between Christ, the light of the world, and the elements of darkness in the world, especially in its proper representatives, the unbelieving, but also in the men who are better disposed so far as they still belong to the world, more distinctly manifests itself

(chap. v. 1–vii. 9). First the Jews (Judaizers) in Jerusalem take offence at His works, and their chiefs already oppose Him as mortal enemies, v. Then, the same antagonism developes itself also in Galilee amongst His outward adherents themselves, vi. 1–59. Even within the company of His discipleship dissatisfaction arises, which has for its effect, that many go back again, vers. 60–71. And at last the spirit of opposition discovers itself even in the brethren of Jesus, vii. 1–9.

All this announces a fermentation between the elements of light favourably inclined towards the Lord, and the elements of darkness opposed to Him, having for its effect a conflict in all who surround Him, and making itself known in the sequel by the formation of distinct parties for and against Him. This contest between light and darkness, between the friends and the enemies of Christ, is depicted in the fourth part (chap. vii. 10–x. 21). The fermentation and consequent division unfold themselves first, on the occasion of the appearance of Jesus at the feast of Tabernacles in Jerusalem, among the people generally, vii. 10–44. Then in the high council itself, vers. 45–53. It exhibits itself in great fluctuations from unbelief to faith, viii. 1–30; from faith to unbelief, vers. 31–59; in the fact that the blind are made to see, and those who see are made blind (ix.–x. 18). It is completed in the repeated divisions among the Jews for and against Christ, vers. 19–21.

In this manner is introduced the rupture between the friends and enemies of Christ, the children of light and the children of darkness, which is described in the fifth part (chap. x. 22–xiii. 30). This rupture first breaks forth in a distinct form in the antagonism between the unbelieving Judaizers in Judea, who desire to slay the Lord, and the believing disciples of John in Perea, amongst whom He finds a refuge, x. 22–42; later, at the grave of Lazarus, between the believing and unbelieving Jews in Jerusalem and Judea, xi. 1–57. After the purging process, which impended even over the company of the disciples, has announced itself in the conflict between a false apostle and a true female disciple, xii. 1–8, we are informed of a rupture between a great multitude of people receiving the Lord with acclamations, and the chief priests who desire to destroy with Him His friends also, and the Pharisees, who are full of rage on account of the enthusiasm of the people in His favour, vers. 9–19. With

prophetic significance, there is then unfolded an antagonism between the Gentile Greeks from other lands, who came to do homage to Christ, and the majority of the Jewish people, who fall away from Him in unbelief, which occasions Christ to withdraw into a place of concealment, vers. 20–50. Finally, it comes to a rupture in the company of the disciples themselves, by Judas being separated from their number, xiii. 1–30. With this last the separations are completed, and with them the victory of Christ over the world, in its first and purely spiritual form, is accomplished.

Accordingly, the sixth part describes the Lord, as He now stands in the circle of His friends, the children of the light, opening up and communicating to them the riches of His inner life, and thereby consecrating them as representatives and organs of that life, in order to enlighten and transform the world (xiii. 31–xvii.).

Christ declares to the disciples, that He is now glorified in the Father—thus has been made the principle of the glorification of the world. This should be brought about by His going away, and by their remaining here in connection with the new institution, whereby His love should be spread abroad on the earth; thus by a separation, now to begin, between a heavenly and an earthly kingdom of God. He takes this occasion to inform Peter that he cannot follow Him now, and announces his impending fall, xiii. 31–38. On this He explains to them the glory of the heavenly kingdom, which should be attained through His departure and His union with them in the Spirit (under the starry heavens), xiv. 1–31. Further, the glory of the earthly kingdom, which should be brought about by their continuing in His love, and by the influence exerted by them on the world, for which purpose He promises to send them His Spirit (among burning garden-fires in the valley of Kidron), xv. 1–xvi. 23. He then gives them the explanation how all this can be effected,—namely, by His life being glorified in them; and finally, He gives them the key for the understanding of His whole life, xvi. 24–30. After He has thus communicated to them an anticipation of their glorious future, He announces their approaching flight and dispersion, vers. 31–33. With this He passes over to His high-priestly intercession, in which He commits them to the Father, and which developes itself, as it proceeds, into an intercession for all believers to the final glori-

fication of the world, and thus to the final disappearance of the old form of the world (before the passage of the Kidron), xvii.

In the seventh part we see Christ standing in the midst of His enemies, and how, in the spirit, He obtains one victory after another over them, and over the world in them, whilst He succumbs to them with respect to His outward life (chaps. xviii. xix.). This shows itself first, in His bearing towards those who came to apprehend Him, xviii. 1–11; then in His examination before the high priests, more especially Annas, where He appears in all the majesty of His character, whilst Peter, under the scrutiny of the servants, falls, vers. 12–27; further, in His examination by Pilate, xviii. 28–xix. 16; finally at Golgotha, vers. 17–30. Even His dead body becomes for His enemies a sign of terror, vers. 31–37; and the special triumph is accorded to Him, that in His death two members of the Sanhedrim confess His name, and prepare for Him the most honourable burial, vers. 38–42. In these victories of the spirit, and of the soul or heart, is the outward victory already announced, which becomes manifest in the history of the resurrection.

Finally, the eighth part declares to us Christ's perfected personal triumph over the world, and the kingdom of darkness, in the history of His resurrection. Christ evidences His victory by giving to His own the full assurance of His resurrection (chap. xx.). These evidences are at the same time acts, by which He destroys the last elements and remaining effects of the kingdom of darkness in the hearts of the disciples: the excitement and inconsolableness of Mary Magdalene, vers. 1–18; the fear in the company of the apostles, vers. 19–23; the unbelief in Thomas, vers. 24–29. With these evidences the Gospel history in the more limited sense is concluded, vers. 30, 31.

The epilogue, however, in the ninth part, which forms a pure contrast to the prologue in the first part, concludes the Gospel in the more general sense. We find here the post-historical operations of Christ in the world, until the completion of the world's transformation, or to His coming again, in special evidences of His resurrection life, symbolically represented, (chap. xxi.). First, on the occasion of a new manifestation of the Lord in the midst of the greater number of the apostles, His relation and conduct towards the Church on earth are depicted, vers. 1–14. Then, in the conversation of the Lord with Peter, vers.

15–19; and in His intimations regarding John, vers. 20–24, His perpetual administration in the Church, and through the Church in the world, is represented, according to the two opposite most essential types of His operation, namely, the Petrine and the Johannean, as it first manifests itself in a pre-eminently legal ecclesiastical form, and thereafter, towards the end of the world, developes itself in the formation of an ideal, free, and enduring Church. It accords with this conception, that the Gospel closes with a testimony on the part of the Church to the truth of the records it contains, and to the boundlessness of the Gospel history, vers. 24, 25.

NOTES.

1. The further attacks of the Tübingen school on the genuineness of the Gospel of John, which have appeared since the introduction to this work was penned, have not in the least tended to make me give up the convictions there expressed (see above, vol. i. p. 165 ff. and 183 ff.) regarding the genuineness of the fourth Gospel. This is not the place to carry the above examination down to the present time, in continuation of what has already been made public. Still less can it be duty here to go into detail, the more it is forced on my observation, that these opponents are accustomed to remove out of the way the most material elements which militate against their own views, by simply ignoring them. As regards, *e.g.*, the external testimonies for the genuineness of the Gospel, the assertion (as above, p. 169) has not yet been confuted, that the reason why Papias did not speak of the fourth Gospel, was because he was able to have personal intercourse with the Apostle John, whom he meant (in the passage referred to, Euseb. iii. 39),[1] under the name of the Presbyter John. As little has the remark, p. 166, met with full justice—that Tatian's Diatessaron, according to its name, must have necessarily been founded on four acknowledged Gospels; that other Gospels than those which later stand forth as acknowledged, cannot possibly have been meant; that, again, the Diatessaron of Tatian must have had a strict reference to the *ἀπομνημονεύματα τῶν ἀποστόλων* of his master Justin.[2] The

[1] For which, *e.g.*, a suitable place would have been in Zeller's *Jahrb.* 1845, p. 653.

[2] Which in the above, p. 625, is overlooked.

testimonies of Justin regarding the Memorabilia of the apostles, the reference of Tatian to the four, and the testimony of Theophilus of Antioch to the four Gospels, especially to John, must be considered in their historical connection, in order to understand the impossibility, that one of Tatian's four could have sunk back among the Apocrypha, whilst, on the other hand, another apocryphal Gospel had sprung up, and in all haste taken the place of the discredited Gospel; and therefore the necessity of the conclusion, that his four Gospels were none other than the canonical ones. Also, the explanation (p. 184) why the fourth Gospel was not much quoted during the first half of the second century, still demands a more exact examination, and is not disposed of by rhetorical assertions as to the speediness with which the Gospel of John must have become popular after its first appearance.[1] Dr Zeller has specially imposed upon himself the task (in his article on the External Testimonies regarding the Existence and the Origin of the Fourth Gospel, 1845; and in his further remarks on the question regarding John, 1847) of invalidating the external testimonies for the fourth Gospel. His argumentation, founded on the silence of Papias, has been already mentioned. His remarks against the meaning of the term 'Presbyter John,' as applied to the apostle (1847, pp. 166, etc.), can be turned to the best account in favour of our view. This is not the place to examine how far a pseudo-Barnabas, a pseudo-Ignatius, and a pseudo-Polycarp may be associated with the supposed pseudo-Paul, pseudo-John, and the other pseudo-Evangelists and pseudo-apostles, in order to complete the pseudology, from which the school of Baur (among whom indirectly the pseudo-Isodore may again come to high honour) derives the main support and stability of apostolic doctrine and tradition. We therefore at once pass over to Justin Martyr. Zeller has arranged the passages in Justin's writings, along with those of John which they recall, or are said to recall. He seeks to solve, or rather to dissolve, the points of resemblance. When, however, he has laboured through the looser earth to the hard granite, in other words, has come to undeniable instances of agreement, he discovers a mode of evasion (606, etc.), against which all special reasoning is in vain; the resemblances must be explained from the conceptions of a time 'which was full of the Logos-

[1] See the same, p. 649.

speculation, and to which therefore, on this ground, the peculiar terms of this speculation were familiar, even without special reference to any particular writing.' *Quod erat demonstrandum.* For one, indeed, who is well acquainted with the depth of individual mental manifestations, it is possible to deduce a Johannean-speculative tendency of the time from a John's Gospel, but not inversely a John's Gospel from an accordant tendency of the time. This would be exactly the same as if one were to affirm a period of the Lutheran mode of conception before Luther, of Göthe's diction before Göthe, of Hegelian phraseology before Hegel. But why has Justin not named John as the author of the Gospel, seeing he has indeed mentioned him as author of the Apocalypse (*Dial. c. Tryphone*, c. 81)? This circumstance, the writer thinks, is inconsistent with Justin's knowledge of our Gospel. We will allow Zeller himself here to answer his own question: 'Justin says this (of John's authorship of the Apocalypse) in a connection, in which he labours to prove the doctrine of an earthly Messianic kingdom to be an essential part of Christian orthodoxy. For this purpose, it would undoubtedly have been very suitable to have mentioned John, not only as apostle, but also as Evangelist,' etc. Answer of Zeller to this observation (p. 589): 'The Epistle (the first of John) speaks, chap. ii. 18, 28, and iii. 2, expressly of an ἐσχάτη ὥρα, and of a future φανερωθῆναι of Christ, and is acquainted with the name and idea of ἀντίχριστος; the Gospel not only speaks nowhere with this distinctness of the outward παρουσία and the end of the world, but it clearly enough resolves the former—chap. xiv. 3, 18, 23, and xvi. 16, 22—into the idea of the inward παρουσία by the Spirit.' On such conditions, Justin must indeed have acted very foolishly, if, in the passage referred to, he had dragged the Gospel of John into the discussion. We do not share the opinion of Zeller regarding a contradiction between the fourth Gospel and the first Epistle of John; but if Zeller would only appreciate even the appearance of that contradiction according to its importance, he would see the solution of the riddle, why a time, which was indeed full of the Shepherd of Hermas, and of chiliastic expectations, but certainly not of Johannean speculation, would not exactly have felt occasion to use and cite the fourth Gospel with predilection. As Zeller admits (621) that Tatian, Athenagoras, and Theophilus witness for the

fourth Gospel, the burden of the question cannot surely fall on a particular expression of Apollinaris, regarding the disputed sense of which he enters the lists with Ebrard, p. 621 (with reference to Ebrard's *d. Evang. Johan.* p. 122). We had thought there was enough in the one Tatian, viewed in his retrospective concatenation with Justin, to give testimony to a decided acknowledgment by the Church, already in the middle of the second century, of four Gospels, which in the time of Theophilus stand out more and more distinctly as our canonical ones. We will therefore let all further discussion rest, as we have here only to do with what is decisive. As regards the internal grounds, stress is specially laid on the difference between the mode of conception in the Apocalypse and that of the fourth Gospel. As those who belong to the Tübingen school willingly leave the Apocalypse to the Apostle John, they thus think they have acquired a right to give a verdict against him, with respect to the Gospel. I have already proved in my miscellaneous writings, vol. ii. p. 173, that in the times of the apostles there was a twofold mode of expression in one and the same Christian or apostle, namely, the prophetical, τῷ πνεύματι, and the evangelical or explanatory, τῷ νοΐ (according to 1 Cor. xiv. 15), and that the first of these modes of expression was adapted to the Apocalypse, the last to the Gospel; what answer has been returned to this? 'Criticism' passes by such decisive elements of judgment in silence, partly from want of apprehension, partly from an evil misgiving.[1] As regards the relationship of John to the synoptists, the starting point with these writers is ever the same often refuted dualism, which cannot rise to the level of the Christian idea of the Gospels: either their authors must have intended to write abstract historical reports of the life of Jesus, or abstract dogmatic teachings, and thus, in so far as the historical part is concerned, mythical, or even invented. This is especially, as has been more than once stated, the constant supposition on which Baur proceeds. Where he begins to find the trace of significance, of ideality in an historical narrative, its historical character is in his eyes at once destroyed. For the proof of what has now been said, see remarks on the question regarding John in Zeller's *Jahrb.* 1847, p. 89 (especially 94, 96, and 114). How can one contend with so entirely groundless an as-

[1] Zeller, 1847, p. 164.

sumption? V. Baur thinks, because the fourth Evangelist had a dogmatic interest, he needed to have no historical interest, as to the relation in which his narratives of the journeys of Jesus to the feasts in Jerusalem stood to those of the synoptists.

Had he only considered the possibility, that the historical interest could have been melted into one with the dogmatic—as Christian ideal representation of history in the identity of its outward and inward elements—he would not have so peremptorily demanded of the first three Evangelists, to record all the journeys of Jesus to the feasts, if they otherwise knew of them, whilst to the fourth Evangelist he allowed even the privilege (for the sake of the dogmatic interest) to forge several such journeys from his own imagination. We assert not only the possibility, but the necessity, that the Evangelists, one and all, should write their histories, in an historical dogmatic sense, resting on the identity of the objective and the subjective, and further, that as Christian heralds of a Gospel whose first principle is, The Word was made flesh, they stood infinitely above the deplorable jumble of a standpoint, which neither knows how to hold fast the historical in the ideal, nor the ideal in the historical. As regards the single points of difference which are sought to be made out between the synoptic Gospels and the Gospel of John,—*e.g.*, the mental sufferings of Jesus on the one hand, His farewell discourses on the other; here the cures performed on demoniacs, there the raising of Lazarus from the dead, etc.,—I shall not repeat what I have already here and there stated in this work.[1] The greatest appearance of antagonism is confessedly found in the report of the Synoptists, regarding the last meal of Jesus, as compared with the report of John. I have above expressed the grounds of my conviction, that John, and likewise the synoptists, make the Lord to have partaken of the last meal on the

[1] The school of Baur, so far as I know, has not yet hit upon a remark which might have seemed to them like a god-send in favour of their views, and which I will not here suppress. In the want of a more definite description of the holy Supper in the fourth Gospel, one might be reminded of the *disciplina arcana* which arose after the middle of the second century, and from it construct a pretty little piece of feasibility, such as would suit the notions of that school. We ourselves are not disturbed by the circumstance, as the absence of a more detailed account of the institution of the Supper in the fourth Gospel is to us sufficiently explained by the connection, and as we find its appointment in reality intimated chap. xiii. 34.

evening of 14th Nisan (see vol. i. p. 199; vol. iv. p. 22; and sec. 1 of Part vii.). I have adduced in favour of this view a positive, very definite exegetical ground, which criticism has not yet invalidated. Pilate says to the Jews, according to John xviii. 39, that he releases unto them usually a prisoner ἐν τῷ πάσχα; and now he desires to release unto them Jesus. From this it follows, that the paschal celebration, at the time when he spoke these words, that is, on the day of the crucifixion of Christ, had already begun (vol. iv. p. 22). Besides this, I have pointed to the ethical ground, that Jesus could not possibly have gone to Jerusalem on the day of His betrayal, unless the legal Israelitish obligation of the paschal celebration had led Him thither. As respects the grounds for the opposite view, Dr Bleek (in his *Beiträge zur Evangelien-Kritik*) has again asserted the contradiction in question, but has at the same time defended the authenticity of John, with many admirable proofs, against Baur (Regarding the Composition and Character of John's Gospel, in Zeller's *Jahrb.* 1844). According to the opinion of this genuine critic, the supposed want of exactness must be laid at the door of the three first Evangelists. Here again the φαγεῖν τὸ πάσχα (p. 109) is first discussed. Bleek maintains that the expression cannot have a more general and wider sense, and mean, according to Wieseler's notion, a partaking generally of the legal meats, at least of the Hagigah. But the critical inquiry has gained nothing by this, so long as it has not refuted the view, according to which we have apprehended the φαγεῖν τὸ πάσχα in the wider sense. The φαγεῖν τὸ πάσχα, according to this view, designates generally, not any definite eating whatever, but the entire ritual observance connected with the eating of the Passover, and agreeable thereto, to which the avoiding of all defilement on the day of celebration very specially belonged. In favour of this wider meaning may be urged the passage 2 Chron. xxx. 18, ἀλλὰ ἔφαγον τὸ φασὲκ παρὰ τὴν γράφην. Those Israelites ate, indeed, the Passover according to the Scriptures, so far as the proper Passover food was concerned; nevertheless, as regards the law of purification, they did not eat it in accordance with Scripture—there was wanting only the legal form of observance. The expression φαγεῖν τὸ πάσχα thus included this observance. And so might the observance required by the paschal celebration on the morning of the 15th Nisan, in its

retrospective relation to the eating of the Passover on the previous evening, be well designated as a φαγεῖν τὸ πάσχα. Further, it is denied by Bleek, that under the παρασκευὴ τοῦ πάσχα, John xix. 14, the Friday of the paschal feast is to be understood, although, in itself, it may certainly well enough denote the Friday. 'For (John xix. 42) the passage, There laid they Jesus, because the sepulchre was nigh at hand, διὰ τὴν παρασκευὴν τῶν Ἰουδαίων, cannot indeed be easily translated: on account of the Friday of the Jews.' Certainly not; but if one translated the passage, on account of the Sabbath-eve of the Jews, he would not miss the meaning; and the less so, if one take into account the reminder of Baur (Remarks on the Question in reference to John, in Zeller's *Jahrb.* 1847, p. 107): 'As, according to Dr Bleek's own remark, it may be rightly concluded from passages such as Exod. xii. 26, etc., that not all Jewish feasts and festival-days had a sabbatical character, the question now presents itself, whether the first day of the paschal feast was at that time still kept with the same sabbatical strictness, considering that rabbinical traditions and distinctions, which in other matters permitted a departure from the letter of the law, might have easily made the one or the other change in such arrangements.' One may add: and very probably did so, if the second day of the paschal feast just happened to be a Sabbath, and, in its double quality of a Sabbath-day and a festival-day, had for its effect, to reduce the preceding day to a παρασκευὴ, τοῦ a. παρασκευὴ τῶν Ἰουδαίων, in the same emphatic sense in which it became itself a high festival-day of the Jews (*vid.* John xix. 31). As regards the passage John xiii. 1, πρὸ δὲ τῆς ἑορτῆς, etc., one must rest satisfied with the conclusion, that the feast could not begin before six o'clock in the evening of the 14th Nisan; that the sitting down to the meal might, however, take place, πρὸ δὲ τῆς ἑορτῆς, and likewise therefore also the rising of Jesus from His seat, to which alone the πρὸ δὲ, etc., has reference. It is said, indeed, in the same sentence, δείπνου γενομένου; but that this expression is to be understood of the meal then about to be partaken of, not of the meal as already ended, is made clear enough by what follows, the actual partaking having taken place later (*vid.* ver. 18, and ver. 24). The πρὸ δὲ τῆς ἑορτῆς must be connected with the ἐγείρεται, ver. 4, as is evident from the construction of the sentence. It is manifest, however,

that the reference backwards is to the nearest particulars, preceding the commencement of the feast. For such special acts as rising from a seat, and the like, are not dated by days, but only by hours and minutes. What sort of meaning could the expression have: A day before the feast, He arose from His seat? It is quite otherwise with the expression: Several minutes before the beginning of the feast, He stood up from His seat. That this is the right interpretation, we have a confirmation in the parenthetical: εἰς τέλος ἠγάπησεν αὐτούς. For it refers evidently not only to the sufferings of Jesus, but also to the ἑορτὴ τοῦ πάσχα. The Evangelist, however, has his own good reasons for remarking that Jesus took in hand the washing of the feet before the feast commenced; for this was, without doubt, in accordance with the actual order of events. Still less does it follow from the passage, xiii. 29, according to which the disciples, not understanding the words of Jesus addressed to Judas Iscariot—That thou doest, do quickly!—partly supposed He had enjoined him to buy those things which they needed for the feast, that the Evangelist regarded the feast as about to take place only on the following day. For if the whole of the next day was still at their disposal for the necessary purchases, the disciples would have had no occasion whatever for interpreting the words of Jesus as a hasty despatch of Judas to buy what was needed with the least possible delay. But this thought might well occur to them, on hearing the urgent summons of Jesus, if for this purchase only a few minutes, perhaps not even so much, still remained. The difficulties started by Bleek in reference to the assumption of the Synoptists, that Jesus was put to death on a Jewish feast-day, have been met by Baur with important counter-considerations, founded on Wieseler's *Chronological Synopsis* (p. 107, etc.). But when Von Baur himself is of opinion (Remarks, etc., *Jahrb.* 1847, p. 112) that the author of the fourth Gospel, in order to represent Jesus in every respect as the real paschal Lamb, with the killing of which the typical Passover had come to an end, was compelled at once to omit the celebration of the Old Testament Passover, and to transfer the date of the crucifixion of Christ back to the 14th Nisan, he has exhibited no special insight into the New Testament idea of the fulfilment of Old Testament types. According to New Testament conceptions, Jesus might quite well have kept the paschal feast with the disciples on the 14th

Nisan, in the evening (in the beginning of the 15th Nisan), and on the morning of the 15th Nisan Himself have become the true Passover. The synoptists give sufficient warrant for this remark in their description of the paschal celebration of the Lord's Supper. But if, in order to such a New Testament realization of an Old Testament type, sameness of date had also belonged, as Von Baur asserts, the early Church must, according to this supposition, have necessarily transferred the Sunday to the Jewish Sabbath-day, so as to be able to see in it the higher transformation in every respect of the Jewish Sabbath. Apart from this idea of a collision between the fourth Evangelist and the synoptists, Bleek has defended the authenticity of the Gospel in a masterly and cogent manner; see pp. 201 et seq. The question, how a Gospel of this kind could have appeared after the middle of the second century, without combating in a distinct manner the various already existing errors of Gnosticism, Montanism, etc., must still be answered, and is certainly not disposed of by the assertion of the Tübingen school (*vid.* Bleek, as above cited, against Baur and Schwegler, pp. 218 ff.; Zeller, 1847, p. 169), that the Gospel was a writing intended to harmonize various antagonistic systems. The proper fundamental error of Gnosticism, the assumption that matter is essentially evil, is not here, even in the least degree, grappled with; and it is even so with the fundamental error of the Montanists, that the Holy Spirit constitutes a new and distinct economy, disjoined from the economy of the Son. Least of all can the question raised by Bleek be answered, how it was possible that the quarto-decimally disposed church of Lesser Asia could have received in blind haste, and with the utmost readiness, a pseudo-gospel which appeared to combat their views. See further, in opposition to the attacks referred to, Ebrard and Bleek in the writings above cited. Finally, to the arguments adduced by Bleek in favour of the genuineness of the fourth Gospel, we must still add one, which, it is to be hoped, will acquire an ever increasing importance. It consists in the fact, that only by the addition of the fourth do the first three Gospels arrange themselves into a harmonious whole, in a chronological and pragmatical, and partly even in a doctrinal point of view. The fourth Gospel is the key to the harmony of the three first. We believe we have given the proof practically in the combined illustration of them.

2. In the hands of the Saxon Anonyme, the sacred individualisms of the fourth Gospel, which in part he has again acutely remarked, have been distorted into profane and immoral egotisms. See *Die Evang.*, etc., pp. 8 and 371. His allegorical taste celebrates, in the explanation of the fourth Gospel, the achievement of its own perfection. The six water-pots at the marriage-feast of Cana mean the Jewish ordinances and customs, which Christ filled with the wine of the Spirit of truth; and in accordance with this, the Gospel of John may be divided into six parts (the six water-pots). Towards the end of the work, however, he furnishes us with a remarkable paragraph in favour of the authenticity of the fourth Gospel (see p. 421).

3. Other analyses of the contents of the fourth Gospel, see in Lücke, *Commentar* i. pp. 177 ff.

4. There is a series of passages in the Gospel of John which indicate a close or retrospect; and for the appreciation of the structure of the Gospel the following are of importance: chap. i. 18, xii. 37–50, xvii., xix. 35–37, xx. 30, 31, xxi. 24.

SECTION II.

THE PROLOGUE.—THE PRE-HISTORICAL ETERNAL DOMINION OF CHRIST. THE ETERNAL EXISTENCE, THE GLORIOUS ADVENT, AND THE COMPLETED INCARNATION OF THE LOGOS; OR, THE VICTORIOUS EFFULGENCE OF THE LIGHT THROUGH THE DARKNESS.

(Chap. i. 1–18.)

The entire singularity of the manifestation of Christ rests on His pre-historical eternal dominion. It constitutes the blossom of His eternal incarnation, or of His great advent in the wider sense. This advent, however, rests on His eternal existence.

The Gospel of His eternal existence, in relation to Himself, is announced in the words, In the beginning was the Word! and this is His eternal relation to God: and the Word was with God, and God was the Word.

This relation to God is His first and highest relationship: The same was in the beginning with God.

On this eternal relation of the Word to God rests His relation to the world. First, His relation to the origin of the world: All things were made by Him; and without Him was not anything made that was made. Then His relation to the world of manifestation: In Him is[1] life!—Especially His relation to mankind; in the first instance, to paradisaic man: And the life *was* the light of men. Finally, also, His relation to historical fallen man: And the light shineth in the darkness; and the darkness did not hold it fast (*i.e.*, did not bind it, or hinder its shining through).[2]

These are the eternal relationships of the Logos. The absolute Word, which was already in the beginning (of all things), can be nothing else than the absolute spiritual intelligence which precedes all things, the ripe capacity of utterance in the premundane spiritual life, the perfect expression and impression of the eternal consciousness, the form of the eternal personality. Thus the eternal Word stands opposed to all heathenish conceptions of the original ground of all things—to Ahriman and to eternal matter, to the blind and to the dark primeval source, to the evolution and to the emanation of the divine. It is the crown of the Christian conception of the universe, the triumph

[1] The reading ἐστι has been probably pushed aside by the preceding ἐγένετο and the following ἦν.

[2] The natural meaning of κατέλαβεν, and likewise the connection, have constrained me to give up the interpretation of Lücke, Baumgarten-Crusius, Tholuck, and others, which I had previously followed above, vol. v. p. 172, and to turn to the idea of most of the ancient Greek interpreters. I have been led, in the first instance, to this conclusion by perceiving that John, in a passage in which he closes the description of the entire eternal relation of Christ to the world, in order to make a transition to the historical, could not possibly have ended with a negative result. How could he have thereby announced the historical breaking forth of the eternal light through the darkness? Further, it would be a thing too self-evident to say, that the darkness did not receive the light. John understands by the darkness, not mankind, but the darkening of the minds of men; and this, according to its nature, could not receive the light. In the expression, The darkness did not receive the light, he would have said something entirely meaningless, nay, beside the purpose. As respects the term employed, κατέλαβεν does not indeed mean to suppress, but it does mean to hold fast, to chain, to hold captive. Besides, there is a great difference between this expression generally and the παρέλαβον of ver. 11.

of Christianity over the world with respect to the personality of God and the origin of the world; and, as the watchword of pure religion, it is in most intimate alliance with the watchword of all pure ethics: Man is a personal being.[1]

This Word is different from God, because it is *wholly* Word, the perfect expression of His power; and yet also it is one with God, because it is the *whole* Word, the perfect expression of His being. It is different from Him, as the determined is from the eternally determining, and one with Him as the expression of His eternal self-determination. Thus it is the image of the self-contemplation of God, the exact reflection of God. Therefore also the innermost being of this Word of God is its relationship to God: it is with God.

And God was the Word. As the one Word, in whom all thoughts, all powers, all words, all beings, which should be made, nay, all the depths of the Godhead, are concentrated, He is the absolute refulgence itself. Because He is before all things, the eternity and supra-mundane character of God are proper to Him. Because He is before all things, and thus is the ground of all things, and still is the Word, the act of God, not a passivity of God (Emanation),[2] He is the pure, free revelation of Omnipotence itself.

In this is the absoluteness of His supra-mundane character expressed: The same was in the beginning with God. His first relationship is His relation to God, not to the world.

But the Word has also an eternal relationship to the world, which lies in the very fact that He is the Word, the perfected form of revelation. This relationship has realized itself: All things were made by Him. The highest spiritual intelligence lies thus at the foundation of all things; all things rest on a free spiritual operation of God, on the ripeness for utterance of all His thoughts and purposes, which are comprehended in the intelligent refulgence of the one Word; all things stand in the most intimate spiritual connection with each other—they are

[1] Here also the principle holds good: as the man is, so is his God. To assume therefore an impersonal God, implies a theoretical tendency towards the impersonality of the thinking spirit, a corrosion of the personal consciousness.

[2] Emanation takes place from blind necessity, not as a free manifestation of the love and the intelligence of the eternal Spirit.

included in the unity of one Word. The ideality of all things in their substantial relations is thereby expressed. Nothing proceeded forth from the troubled, the unconscious, the dark, from weakness or from chance; no grain of dust goes forth unrelated, confused and causing confusion, from the absolute ideal ground, the connecting cause and end of all things.

The golden fruit on the tree of life is the Word. Therefore the deep root of this tree must also be the Word in its crystal brightness, and the whole tree itself must more and more give forth the silver tones of the Word, which pervades it through and through.

This is the relation of the eternal existence of Christ to the origin of the world. But as this relationship is the ground of its origin, it is also the ground of its continuance. The supra-mundane attribute is then only divine, when it is at the same time intra-mundane (not extra-mundane); and the intra-mundane attribute is then only divine, when it is supra-mundane (not mundane or com-mundane). The intra-mundane character of the Logos has, however, two fundamental forms. Its real (material) form is life, as the basis of nature and of all finite life. In this, the ideal form, is also implied, spirit, the light of men.[1]

As, however, the Logos, in His intra-mundane character, is the light of men, He must according to His nature enter into conflict with the darkness, which with sin has spread itself among men, without our being able to name a real (material) origin for it.[2] The light must cast abroad its radiance. It does not shine only into the midst of the darkness (as revelation of God), but it shines in the midst of the darkness itself (in a thousand forms and colours), as a reflection of the revelation of God, in the consciences, the spirits, the philosophemes, the mythologies, and customs of the nations. And finally, as it is according to its nature more powerful than the darkness, it could not be kept back, it could not be suppressed or chained by the darkness; it must approve itself to be divine, by penetrating through the darkness.

Thus, in the eternal relation of Christ to the world, His historical relation to it—His entrance into humanity, His advent, His coming—is already implied and announced.

This advent was indeed long concealed. Nothing was known

[1] See above, vol. v. p. 171. [2] See above, vol. v. p. 172.

of Him in the heathen world. Only His witnesses amongst the people of revelation knew of Him—divine seers, prophets in the wider sense, as the representative of whom stands John the Baptist, the last and greatest of the prophets.

There was a man sent from God, whose name was John (Grace of God). The same came for a witness, to bear witness of the light, that all men through him might believe. He (himself) was not the light, but—this was his mission—that he might bear witness of the light.

He should bear witness of His coming, with respect to which it stood thus :—

The light itself, the essential light—identical with the eternal existence, and therefore the principle of all glory and glorious transformation, the prototype, whose image appears in the outward effulgence of the world—which shines into every man, was a light coming into the world—it was from the beginning occupied with coming into the world.[1]

The foundation of His advent was His eternal presence in the world: He, the Logós, in His character as the light,[2] was in the world (in the creation, as in the world of mankind). But notwithstanding His eternal presence in the world, He must nevertheless come into the world, for: the world (in its substance) was made by Him, and the world (in its non-development as mere world of nature, as well as in its false self-determination, as a fallen spiritual world) knew Him not.

Therefore was His coming long delayed: it had to break through great opposition.

He came into His possession—by commencing His revelations among mankind,—but His own—the organs of His being and of His revelation—received Him not.[3]

In general, they did not receive Him, so far as men remained passive in their religion; yet there were individuals who allowed

[1] See above, vol. v. p. 174.

[2] Here again the Logos is the subject. Not first in ver. 11.

[3] The possession of the Logos (τὰ ἴδια) is to be distinguished from the possession of Jehovah; *i.e.*, it is not to be referred to the Jews only, but to the whole human race, so far as the Logos has made it a place of His manifestation. The expression, on the other hand, cannot be referred to the earth, as the Logos is always present in the material world. Whilst the ἴδια designate mankind generally, the ἴδιοι here designate, in particular, the passive part of mankind, who did not receive the Logos.

themselves, through His influence, to be excited to activity, to reciprocal action with Himself. These received Him.

But as many as received Him, to them gave He power to *become* sons of God, to such, namely, as believe on His name.

Through faith in His name, that is, by an active resignation of themselves to the shining forth of His character (for the revelation of the Logos is His name), they received the power, the vital principle, of a new creation into their souls; their regeneration began, and with it the new birth of humanity, the consecration and transformation of its substance, the generation of sons unto God. Thus there appeared, among those that received Him, the children of God—the Monotheists of primeval time—over against the children of men, who gave no place in their hearts to the Spirit of God; the patriarchs of Israel over against the nations of the heathen; the elect in Israel over against the inert mass of the people, who thought they could be born as children unto God by flesh and blood, by their descent from Abraham.

Those children of God were not born of flesh and blood—by natural generation—nor of the will of the flesh—by a higher, more exalted generation, through the power of an ennobled nature—nor even of the will of man—by the most sacred form of generation, effected in the strength of a theocratic faith,—but by the birth which is of God (by regeneration. See above, vol. v. pp. 175–6).

However much, in virtue of their faith, the consecration of the life, the new creation, had in substance commenced, as the effect and expression of the vital power of the name of Christ, and the acts of generation became ever more sanctified in the line of the elect, there remained nevertheless still a breach and antagonism between human nature and the divine light, till the light triumphed at length over all opposition in the centre of humanity.

Yet the successive steps by which the natural birth was consecrated, prepared the way for this victory. To the birth from flesh and blood, in the rudest form of the life of nature, there followed the births proceeding from the will, the higher instinct of an ennobled nature; and to these, again, the births which proceeded from the will of the man by theocratically sanctified and moral generation; and although they all needed to be supple-

mented by the new birth which is from God, yet nevertheless, in this process of development, the birth and the new birth had ever approached more nearly together, and thus a preparation was made for the ushering in of that moment when both should coalesce in one, in the deepest source of life, and thus the absolutely new birth could appear from heaven.

And the Word became flesh.

This is the true incarnation of the eternal Word. It came not merely into humanity, it not merely assumed human nature: itself became man, a human individuality; nay, it became flesh, a human individuality in the strength and weakness of earthly human life. In this assumption of pure humanity appeared that wondrous blossom which bore witness to the holy root at the source of all things, to the eternal Word.

And—the incarnate Word—dwelt among us.

This is the historically completed incarnation of Christ. Not in the sanctuary of the temple, in the Most Holy Place, did the Logos at last make Himself known to men, but He made the chosen human body, and the habitations of men, and the hearts of men into tabernacles; and thus by the publicity and the power of His manifestation He has put all men in the condition of becoming divine seers, prophets, and priests; and those whose hearts are open to this teaching, have in reality become so.

And we beheld His glory—the effulgence of God, the Shechinah—the glory of the only-begotten of the Father, full of grace and truth.

An historical acquaintance with Christ becomes necessarily a spiritual beholding of eternal things (in vision). This contemplation is a contemplation of the absolute glory—of the essential dignity of Jesus, of His perfect freedom and power in the Spirit, of His oneness in dominion with God. This glory makes itself more distinctly known in the character of the *only-begotten* of the Father, which embraces all the characters and attributes of all the births which are of God. His being is an infinite fulness of the divine life; and the beautiful double ray, in which this fulness discovers itself, is grace—the revelation of love which cancels guilt, and truth—the revelation of light, which abolishes the darkness.

These experiences of the glory of Christ are purely the effects of the power of God, and therefore they must necessarily be

turned into testimonies. And by these testimonies, the entrance of the eternal Word into the history of the world is made universal and perpetual. Thus it is that the completion of the pre-historical dominion of Christ points forward to His post-historical sway.

These testimonies present themselves in a twofold form—in the form of the prophetic and apostolic testimonies, the testimonies of heralds and of apostles. The forerunner of Christ, John the Baptist, bears witness of Him (continuously), and proclaims aloud the announcement: 'This is He (pointing to Christ) of whom I spake: He that cometh after me is preferred before me; for He was before me.' As He was above me from eternity, He was before me in time, according to His Old Testament advent. Thus the Baptist first declared the character of Christ, and then pointed to His special manifestation.

But the disciples of Jesus also bear witness of Him: And out of His fulness have we all taken (drawn), and grace for grace—the highest discoveries of the majesty of love, as it appears in effacing sin.

In the harmony of these testimonies lies the unity of the Old and New Covenants. The whole course of revelation is only one advent of Christ. Nevertheless the climax of this revelation, the manifestation of grace, forms also a contrast to its previous form under the law. To this John points in the words: For the law was given by Moses, grace and truth *became* (as embodiment) by Jesus Christ. What the law demands, is given by grace; what the law teaches, is performed by the truth. Thus, as Moses described the true life in the letter of the law, Christ brings it in the reality of the Spirit, as an incarnate, perfected life. He is therefore the real (substantial) revelation of God, in opposition to the typical.

And in so far is He also the one revelation, before which the preceding revelations melt away like shadows. This is announced by the Evangelist in his concluding words, in which he sums up the whole account of the incarnation of Christ:

No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him. All the divine visions of seers and prophets were only visions of the glory of Christ in dim representation; but He only has seen God: He sits eternally in His bosom, rests eternally on His heart,

and, as His familiar and trusted One, He has announced eternal things—He has completed the work of revelation.

Thus the revelation of Christ presents itself first as eternal, prepared and introduced by the Old Covenant; and so far the Old Covenant may be regarded as the parturition of the New. On this very account, however, it presents itself only in its accomplishment as the real (substantial) revelation; and in so far the Old Covenant stands in a distinct contrast to the New, as the type to the actual fulfilment. Since, however, in the glory of its completion it abolishes the temporary arrangements which preceded, it appears as the one revelation; and in so far the glory of the Old Covenant vanishes in the brightness of the New.

SECTION III.

CHRIST, AS THE LIGHT OF THE WORLD, FINDS EVERYWHERE A READY RECEPTION AMONG THOSE WHO HAVE AFFINITY WITH THE LIGHT.

(Chap. i. 19-iv.)

In the first place, Christ was received and accredited by John the Baptist. The testimony of John was invested with the highest historical importance: it was the testimony of the Spirit of the Old Testament theocracy itself. And this testimony was very distinct, decided, and persistent. It was imparted to the whole nation; first to the fathers and leaders of the Jewish people, then to the disciples of John himself, and indirectly through them to the whole multitude.

And this is the record of John, writes the Evangelist. When the Jews of Jerusalem sent an embassy of priests and Levites to ask him, Who art thou? he confessed, and denied not. His confession was, 'I am not the Christ;' in which light, indeed, they would gladly have regarded him. Then asked they him, 'What then? art thou Elias?' And he said, 'I am not.' 'Art thou the prophet?' He answered, 'No.' They said unto him, 'Who art thou? we must give an answer to them who have sent us. What sayest thou of thyself?' He said, 'I am the voice

of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias' (xl. 3). And they who were sent were of the Pharisees—strong in their theocratic sentiments. They therefore urged him further with the question, 'Why baptizest thou then, if thou be not Christ, nor Elias, nor the prophet?' John answered them, saying, 'I baptize with water; but there standeth already one among you, whom ye know not; He, who, coming after me, was before me, whose shoe's latchet I am not worthy to unloose.' The Evangelist adds significantly the words: These things were done at Bethabara, beyond the Jordan, where John was baptizing.[1]

Thus did John confess his entirely subordinate position in reference to Christ, although the Pharisees seemed disposed, amongst all the titles, to concede a pre-eminent one to him; and thus he withstood the danger of denying the majesty, far surpassing his own pretensions, of the unknown One, who was indeed already in the midst of the people—primarily in the act of His baptism—but who had as yet acquired no name among them.

But before his disciples also did the Baptist confess the Lord. The next day he saw Jesus as He was coming towards him, and said, 'Behold the Lamb of God, which taketh away the sins of the world! This is He of whom I said, After me cometh a man which is preferred (became) before me, for He was before me. And I knew Him not; but that He should be made manifest in Israel, therefore am I come, baptizing with water.' And John bare record, saying, 'I saw the Spirit descending from heaven like a dove, and it abode upon Him. I also knew Him not—hitherto;—but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, He it is which baptizeth with the Holy Ghost. And I have seen it, and have borne record,[2] that this is the Son of God.'

Although John, as a pious Israelite, had previously known and honoured the person of Christ, he nevertheless did not yet

[1] The indication of the locality suggests the thought, that the returning deputation might have sought for Christ, at that time making a sojourn in the wilderness.

[2] Without doubt a reference to the testimony before given, to the deputation of the Sanhedrim.

know Him officially in His prophetic calling as the Messiah. To know Him in this character, he had to wait for the divine token, as described and announced to him. With this sign he received official certainty, and could publicly testify of Him. And now he directed the eyes of the deputies of the Sanhedrim to Him, not merely by declaring the arrival of the Messiah, but by designating Jesus as the Messiah who had appeared.

He did not rest satisfied, however, with a first or second testimony; but he bore witness of Him ever anew, although by so doing he more and more lowered his own reputation. He had made his own disciples acquainted with the fact, that Jesus was the Messiah, and had thereby indicated that they had now to attach themselves to Him. But at the first intimation none of them had gone. He therefore immediately followed it by a second announcement on the next day. He stood again in his place, with two of his disciples. And resting his eyes on Jesus as He walked—still lingering in his vicinity, and perhaps going and coming, as He first sought companionship among the disciples of John[1]—he said once more, 'Behold the Lamb of God!' This time his word took effect. Two of his disciples heard him thus speak, and they followed Jesus.

From this moment were drawn together, in quick succession, the primary elements and noblest kernel of the discipleship of Jesus from among the disciples of John. We thus see, that the most select pupils of the last Old Testament prophet, the best of the disciples of John, receive Him.

As those two followed after Him, Jesus turned round; and seeing them coming, He said unto them, 'What seek ye?' They said unto Him, 'Rabbi (which is, being interpreted, Master), where dwellest Thou (where hast Thou thy lodging today)?' He said unto them, 'Come and see!' They came and saw where He lodged, and remained with Him that day. It was about the tenth hour—about four o'clock in the afternoon—that they came unto Him. One of the two who heard John speak, and followed Him, was Andrew, Simon Peter's brother. The Evangelist does not name the other, although he manifestly knows both well; and by this he indicates that he himself was that second disciple.[2] He first (Andrew), continues the narra-

[1] See above, ii. 283.

[2] The proof that the author of the fourth Gospel meant to indicate

tive, finds his brother Simon,—whom, therefore, both had gone out to seek,—and saith unto him, 'We have found the Messiah (which is, being interpreted, Christ).' And he brought him to Jesus. Jesus looked on him, and said, 'Thou art Simon, the son of Jona—the dove, which nestles in the rock:—thou shalt be called Cephas' (which is, by interpretation, a rock—the rocky abode of the dove. See above, ii. 284).

The day following Jesus would return unto Galilee. And He findeth Philip, and saith unto him, 'Follow Me.' Now Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, 'We have found Him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.' And Nathanael said unto him, 'Can there any good thing come out of Nazareth?' Philip saith unto him, 'Come and see!' Jesus saw Nathanael coming to Him, and saith of him, 'Behold an Israelite indeed, in whom is no guile!' Nathanael saith unto Him, 'Whence knowest Thou me?' Jesus answered and said unto him, 'Before that Philip called thee, when thou wast under the fig-tree, I saw thee.' Nathanael, in the feeling that Jesus had looked into his heart from afar in a sacred moment, answered in the words, 'Rabbi, Thou art the Son of God, Thou art the King of Israel'—thus the King of the Israelite without guile, as Thou hast named me.

To this Jesus replied, 'Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these. And He saith unto him, 'Verily, verily, I say unto you, From henceforth ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.' As I have just now in secret seen into thy heart, ye shall henceforth see into the open heaven, into the depths of the revelation of God, and of the revelation of His Son—into the sanctuary of the mutual co-operation between the Son and the Father, in which the angels of prayer ascend, and the angels of miraculous power descend, perpetually.

So speedily did the Prince of light recognise elect souls, who had affinity with the light, and so speedily, on the other hand, did they recognise Him. The same recognition, however, which

himself to be the Apostle John, has been given with great clearness by Bleek in the above-mentioned work (175 ff.).

Jesus in His public manifestation found among the more susceptible of John's disciples, He now also found in His native country, among His relatives and friends.

And on the third day (after receiving the attestation of John, see vol. ii. 291) there was a marriage in Cana of Galilee. And the mother of Jesus was there. But Jesus also, with His disciples—on His return—was invited to the marriage-feast—which had already commenced some time before. And when they wanted wine (doubtless in consequence of the arrival of new guests), the mother of Jesus said unto Him, 'They have no wine.' Jesus said unto her, 'Woman, leave that to Me![1] Mine hour—herein to give counsel—is not yet come.' His mother said unto the servants, 'Whatsoever He saith unto you, do it.'—His word had thus appeared to her as a kindly intimation of help, in which He had only reserved to Himself the determination of the time.—And there were set there six water-pots of stone, according to the custom of the purifying of the Jews, containing two or three measures apiece. Jesus saith unto them—the servants—'Fill the water-pots with water.' And they filled them up to the brim. And He saith unto them, 'Draw out now, and bear unto the governor of the feast.' And they—had the faith to do so, and—bare it. But when the governor of the feast tasted the water that had been made wine (and he knew not whence it came, but the servants which had drawn the water knew), he called the bridegroom, and said unto him, 'Every man at the beginning doth set forth good wine; and when they have well drunk, then that which is inferior: but thou hast kept the good wine until now.' This was the beginning of signs which Jesus accomplished in Cana of Galilee; and thus He manifested His glory. And His disciples believed on Him—they attained to a higher measure of faith in Him from their own observation, and were no longer, as before for the most part, dependent on the authority of John. After this, He went down to Capernaum, He, and His mother, and His brethren, and His disciples; but they continued there, at this time, not many days.

From a variety of indications we may here conclude, that

[1] See vol. ii. 293. Perhaps this was a proverbial expression used by men towards women, in reference to the business and care which fall to the charge and responsibility of men.

Jesus found a large reception amongst His relatives and friends in Galilee. The extraordinary invitation to the marriage-feast is the first intimation of this; then the faith of His mother, the bold faith of the servants at that feast, the susceptibility of the guests themselves to the impression of the miracle and its effects, and finally, the readiness of His brethren, with His mother, to leave their home, in order to attach themselves to Him, and accompany Him to Capernaum. In this passage John places the brethren of Jesus even before the disciples; it cannot mislead us as to the susceptibility of His brethren for the light which was in Him, that they afterwards temporarily expressed their unbelief (chap. vii. 5; comp. vol. i. 429).

But if Jesus had thus already found a reception in the narrower circles of the pious and the unknown in the land, the question always remained, whether He would meet with a similar recognition in the great centre of Jewish life itself, on one of the festival celebrations of the nation. This question was soon to come to a decision.

The Passover of the Jews was at hand, and Jesus went up to Jerusalem. And He found in the temple the sellers of oxen, and sheep, and doves, and the money-changers sitting—having established themselves there. And having made a scourge of rush-cords, He drove them all out of the temple, and the sheep and the oxen, and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, 'Take these things hence! Make not My Father's house an house of merchandise!' And His disciples remembered that it was written, The zeal of Thine house eateth me up[1] (Ps. lxix. 9). Thus does Christ first appear in the national assembly of Israel as a prophet, filled with zeal for the sanctification of the temple. By employing the scourge against the oxen and sheep, and driving them out, He also drove out the sellers, and with them the buyers. By going straight before Him, hither and thither, He pushed against the tables of the money-changers, which ought not to have been there, so that the money was poured out and the tables were overturned. But the doves, which were in the cages, He could not drive out; He therefore commanded the dealers to remove them, and gave at the same time the ground of His conduct. Nevertheless the Jews met Him with the ques-

[1] The reading *καταφάγεται* is the most accredited.

tion, 'What sign showest thou unto us, that thou mayest do these things?' To this Jesus answered with the declaration, 'Destroy this temple, and in three days I will raise it up.' Then said the Jews, 'Forty and six years was this temple in building, and thou wilt raise it up in three days!' But He—adds the Evangelist—spake of the temple of His body. For the temple in Jerusalem was the symbol of the Old Testament theocracy, and His body was the true temple, in which God revealed Himself to the covenant people. If they thus killed His body, they destroyed the edifice of the Old Testament theocracy, which the temple on Moriah represented (see vol. ii. 301). To this John points in the words that follow: When therefore He was risen from the dead, His disciples remembered that He had said this unto them; and they believed the Scripture, and the word which Jesus had said. Now, while He was—thus—at Jerusalem (in the chief city) at the Passover (the grand national festival), many believed in His name when they saw the signs which He did. But Jesus did not commit Himself unto them—did not give Himself to be known by them as the Messiah, as if their faith had been a ripe act of recognition on the part of the people—for He knew them all, and needed not that any one should testify to Him of man; for He Himself knew what was in man.

The disciples of John had first come to believe in Him through the testimony of the Baptist regarding the divine revelation which had been imparted to him; through the announcement that Jesus was the Lamb of God; and through the penetrating glances which He had cast into their heart, and by which He had characterized their distinctive individuality. The relatives and friends of Jesus had come to believe in Him through the benign miracle performed at Cana; but the first sign by which Jesus aroused the people, was the purification of the temple. It was quite in accordance with the legal character of the people—an act which reminded them of the uncompromising zeal of Old Testament prophets, although followed, no doubt, by more friendly signs. The first impression which Jesus thereby made on the people was decidedly favourable. All minds, in which there was any affinity to the light, felt themselves drawn towards Him. Many believed in Him; and a less penetrating look than His might have led to the conclusion, that the time was already come when He might reveal Himself to the people

of Israel as the Messiah. But His eye did not allow itself to be deceived by any favourable appearances: He did not commit Himself to His admirers. And for this end He needed no warning on the part of others, who perhaps were well acquainted with the disposition of the metropolis: He Himself knew what was in man.

Even upon the members of the Sanhedrim and upon the Pharisees did Jesus at that time make a strong impression. Some of them felt attracted towards Him; one appeared already to be half, or at bottom wholly, gained as a disciple—Nicodemus.

Nicodemus was a man who not only belonged to the party of the Pharisees, but was a member of the Sanhedrim. This man came to Jesus by night; without doubt, because he still feared to visit Him openly by the light of day. With this indication of his fear of man, in which a true anticipation of the approaching alienation of his party and of his companions in office from Christ expressed itself, was now indeed strongly contrasted the highly promising communication which he made to Jesus: 'Master, we know that thou art come from God as teacher; for no man can do these signs which thou doest, except God be with him.'

Nicodemus believed himself already warranted to give Him the assurance, in the name of many, nay, in the name of his associates generally, that they were convinced of His divine mission, and that, too, on distinct dogmatic grounds, namely, by the strength of the proof derived from His miracles. He had an upright appreciation of the glory of the Lord; but this manifested itself still in the form of his old life—as party opinion, as an inadequate conception of the mission of Christ; partly also as a rationalizing knowledge, which inclined to take the place of faith; and partly as a reflective orthodoxy, which assumed to be the true life of the Spirit.

Christ recognised the situation with His divine, searching glance. He saw that with Nicodemus the method of a gentle and gradual process would lead to no result; that he must be gained by an arousing flash of truth. He therefore addressed him with these words: 'Verily, verily, I say unto thee, Except a man be born from above, he cannot see the kingdom of God,' —that is, not even see, to say nothing of already knowing its

mysteries, pledging its advent, or becoming security for its citizens.

With these words He manifestly called in question the birth from above in the case of Nicodemus himself, not to speak of the associates, whom he supposed himself to represent. And, further, He gave him to know that He did not allow the symbolical new birth of the Jews, which consisted in circumcision and in washings, to pass for the real.

Of any other new birth, however, Nicodemus knew nothing; and the supposition that he should know of any other, nay, that he himself must still pass through this other, appeared to him offensive, the more so that it seemed to place him among the (even according to Jewish opinion) unregenerate heathen. Nevertheless he would not unconditionally assail the doctrinal statement of Jesus, but only, as it were, sideways.

It may have hovered upon his tongue to ask, What need is there for a Jew, a Pharisee, a member of the Sanhedrim, once more to be born again? But a warning thought restrained this question; and thus he came to the conclusion to take the expression of Jesus literally, and with a facetious evasion to appeal to his age, whilst he replied:

'How can a man be born again when he is already old? Can he enter the second time (again) into his mother's womb, and be born?' In a figurative manner, he wishes to intimate that he holds a real regeneration, besides the legal-formal regeneration by water, to be impossible.

Jesus did not allow Himself to be turned aside by the excited and half-ironical words of the embarrassed old man. With a second authoritative declaration He confirmed the first, whilst He at the same time explained it: 'Verily, verily, I say unto thee, Except a man be born of water and spirit, he cannot enter into the kingdom of God.'

In a regeneration by water, by washings, which sealed the act of circumcision, and which lately had adopted the form of the baptism by John, Nicodemus also believed. But the water alone seemed to him to be sufficient for regeneration; and it was just this regeneration which, in his evasive answer, he had had in his thoughts, without confessing it.

Christ therefore demanded, in the most emphatic manner,

the regeneration by water and spirit. At one stroke He thus pointed out the real meaning of Nicodemus, and at the same time set aside his plea. Regeneration by water is not sufficient, He said: of a second birth according to the flesh, however, there cannot even be a question, but rather in the room of the fleshly birth must there come a new birth by the Spirit. At the same time He impressed it on his heart, that the matter in hand did not merely concern the seeing of the kingdom of God, but the entering into it. He then proceeded to urge still further the necessity of the birth by the Spirit:

'That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.' The contrast between these two modes of birth—between the birth by the flesh into the fleshly life, and the birth by the Spirit into the spiritual life—makes a new birth to be necessary for all who are born of the flesh.

'Marvel not that I have said unto thee, Ye must be born from above (anew). The wind bloweth where it listeth, and thou hearest its voice, but knowest not whence it cometh and whither it goeth: so is every one that is born of the Spirit.'

First must the man who is born of the flesh acknowledge the fact, that there is a spiritual life opposed to the flesh, although he neither knows its origin nor its end. For the Spirit, who is the life of this life, attests it, by His revelation, His operation, His voice. This relationship is made clear to human conception by the wind, which is a symbol of the Spirit of God. The wind forms a contrast to the life of the earth, similar to that of the Spirit to the outward life of man. One might be disposed to doubt of the existence of the wind, as of the being of a Holy Spirit, because one does not see it; but it makes itself known by its voice: and so must one believe in its being, even if one does not know its outgoings and ultimate ends. So is it then also with the Spirit, and with the children of the Spirit.

Nicodemus could not fail to hear in the words of Christ the voice of the Spirit, which testified of a new life. He now already perceived dimly the necessity of such a new birth, but he still despaired of the possibility of it, and in this sense replied, 'How can these things be?' Jesus answered, 'Art thou the teacher of Israel—who, as the first spokesman of their Sanhedrim, wilt now represent Israel in the knowledge of the Messiah—and thou knowest not these things? Verily, verily, I say unto thee'

—thus follows the third twofold solemn affirmation, in the third great divine announcement—'We speak what we know, and we testify what we have seen; and ye receive not our witness.' Thus speaks Christ as the head, and in the name of the children of the New Covenant, concerning the certain knowledge which proceeds from the experience of the new life, in contrast to the uncertain 'we know' of Nicodemus, which seeks to base itself on traditions, party convictions, and school opinions. And thus has He declared, in three great divine announcements, with sixfold affirmation, the necessity of the new birth, in order to enter the kingdom of God.

'If I have told you earthly things (facts of the kingdom of God already naturalized upon earth, more especially the doctrine of the new birth), and ye believe not, how shall ye believe if I tell you of heavenly things'—the facts that are still to be revealed? If ye refuse to credit Me when I propound to you doctrines whose rudiments are already known to the Old Testament, how shall ye believe Me when I join to those doctrines the revelations of the New Testament itself?

Nevertheless He permits these revelations to follow. First, in connection with His words concerning the heavenly things, the doctrine of the absolute revelation:

'And no man (at least) hath ascended up into heaven, but He only who—continuously—cometh down from heaven, the Son of man, who is in heaven.'

His being is the foundation of His revelation: He is eternally in heaven as the Son of God, who is Himself God. The means of His revelation consists in this, that by His incarnation, and by His various acts of condescension, He again and again continually cometh down from heaven. Finally, the result appears in His being able to announce the whole counsel of God, the whole order of salvation; in His knowing heavenly things, and revealing them. The first point is the entirely peculiar character, the second the entirely peculiar acts, and the third the entirely peculiar knowledge, of Christ. No one can have the peculiar knowledge which He has, for no one can point to His peculiar acts; and how could any one be able to do so? for no one is furnished in character and being as He is. Therefore, also, Christ claims full faith in His knowledge, His testimony.

With the first doctrinal statement is connected the second, the

doctrine of the absolute atonement. This atonement proceeds from the fact, that in it the descent of Christ from heaven is perfected:

'And as Moses lifted up (as a sign and banner) the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

As Moses gave to the Israelites bitten by the serpents a sign of deliverance in the form of a serpent destroyed, and exposed to view, by looking at which they were healed, the Son of man is in like manner appointed to become a sign of deliverance for mankind by being lifted up to view in the form of the condemned and destroyed transgressor, of sin itself annihilated; nay, of the original sinner turned into an object of derision, the old serpent. For the guilt of the world is perfected when mankind consider their holy Head Himself as the hereditary enemy, and put Him to death. And the judgment is perfected when God thus gives over the Son of man to the condemnation of the world. And the perfected reconciliation takes place when He does this in love, and when Christ sees in this judgment only love, and in love plunges into its depths. And, finally, the perfected appropriation of this reconciliation takes place when man by faith sees in the great image of the condemned transgressor, of the perfect condemnation, the love of God, the rescue of his own life.

In this doctrine of faith—that salvation, namely, is imparted to the believer, and only to him—was the third great doctrinal statement announced, the doctrine of absolute evangelization, and of the absolute condemnation which results from its rejection.

'For God hath not sent His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed on the name of the only-begotten Son of God.'

Nicodemus must have seen what a contrast subsisted between this declaration of Christ and the Jewish notion, according to which salvation was to be the portion of the Jews, and condemnation the portion of the heathen.

In the expression, He is condemned already, Jesus had at

the same time intimated that He did not merely give expression to abstract doctrinal statements, but to relationships whose realization had already commenced. Nicodemus had given Him the prospect of a general recognition on the part of the Sanhedrim and the people. Jesus, however, now gives to understand that He knows better how He already stands with respect to the Sanhedrim:

'And this is the condemnation, that the light (as principle of the world's transformation) hath come into the world, and men have loved the darkness (the principle of the world's confusion and bewilderment) rather than the light; for their works were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.'

The word last spoken must have drawn the attention of Nicodemus to his own connection with those light-avoiding opposers of Christ, the effects of which still showed themselves in the choice of the night-season for coming to Christ. But the Lord at the same time intimated, that He nevertheless regarded him in the centre of his being as a child of the light, who would yet wholly break through the bands of darkness:

'But he that doeth truth, cometh to the light, that his deeds may be made manifest; for they are wrought in God.'

With these words of farewell, till they should meet again in light,[1] He took leave of Nicodemus.

As Jesus had now found a reception, even in the Jewish metropolis itself, among the minds who had sympathy with the light, He met with a still wider reception in the country of Judea. And this was the more to be wondered at, as He made His appearance, and laboured here for some time, in the neighbourhood of John the Baptist.

After these things He went with His disciples into the country of Judea; and there He tarried with them, and baptized. But John also was still occupied with baptizing, namely, at Ænon, near to Salim[2] (in the frontiers of the Samaritan territory), for there was much water there; and they came, and were baptized—even though the district might be Samaritan.—For John—adds the Evangelist, most probably with reference to current misapprehensions of the three first Gospels—was not yet cast into prison.

[1] See vol. ii. 321.

[2] See vol. ii. 324.

At that time there arose a question between John's disciples and the Jews about the act of purification—regarding the holy washing or baptism. Probably it was a controversy about the relation of the baptism of John to the baptism of Jesus. And they came unto John—those his disciples—and said unto him, 'Master, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come—run—unto Him.' Manifestly the language of envious jealousy. They avoid mentioning the name of Jesus; they are of opinion the He was indeed Himself formerly a half-disciple of John; their master had all too generously given testimony to Him, and now He repays the benefit by alienating all the world from him. But John returned them for answer, 'A man can take nothing, except it be given him from heaven.' In these words the impiety on the one hand, and the useless disquietude on the other, of all envy, are judged. 'Ye yourselves are my witnesses that I said, I am not the Christ, but am sent before Him.' He then continued, 'He that hath the bride is the bridegroom. But the friend of the bridegroom, who standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy, therefore, is fulfilled.' The more free he knew himself to be from envy, the greater was his joy at the union now forming between Christ and His Church, which presented itself to his mind, according to Old Testament conceptions (Ps. xlv. and the Song of Solomon), in the figure of a festive union between the bridegroom and the bride. He rejoiced, therefore, notwithstanding he felt that his own reputation must decline in like measure as Christ's reputation rose. 'He must increase,' said he further, 'but I must decrease. He that cometh from above is above all. He that is of the earth (one who belongs to the old materialized religious society), the same speaketh also of the earth (from this he does not get altogether free). He that cometh from heaven is above all; and what He hath seen and heard, that He testifieth'—His testimony is the testimony of absolute experience.

Sorrowfully he added, his eye resting on his unbelieving disciples, 'And no man receiveth His testimony.'

The voice of jealous dissatisfaction regarding the result of the labours of Christ sounded: Every man runneth after Him. The voice of high joy over these results, accompanied by sad-

ness that all do not go to Him, sounds: And no man receiveth His testimony.

'He that hath received His testimony,' he then says, probably with reference to those of his disciples who had already attached themselves to Jesus, 'hath set to his seal that God is true'—that the revelation of God in the New Covenant and His revelation in the Old, or that Christ and John, agree.

And so must indeed the truth of God be sealed. 'For He whom God hath sent,' he continues, 'the same speaketh the words of God.' He speaks neither that which has been already handed down, nor anything in contradiction to it, but the words of God, which as such are perfectly new, and yet also perfectly coincide with the older revelations, the whole contents of the words of God. How this phenomenon is to be explained, John tells us in the words, 'For God giveth not the Spirit by measure.'

That is, the communications of His Spirit are not definitely concluded, in accommodation to the measure of this or that individual power of apprehension in any one prophet, rabbi, or believer, but they proceed forward in ever new revelations, until the fulness of the Spirit appears. And this fulness has now appeared in the Son. This is announced by the Baptist in the words, 'The Father loveth the Son, and hath given all things into His hands.' He then closes his prophetic office, as forerunner of Christ, with the last word of promise, and the last voice of thunder, from the Old Covenant:

'He that believeth in the Son hath everlasting life; and he that is not obedient[1] to the Son shall not see life, but the wrath of God remaineth on him.'

By this position which the Baptist assumed towards the Lord, the recognition which the latter experienced in the country of Judea must have been greatly furthered. That this recognition of Jesus very rapidly increased, may be concluded from the circumstance, that it even already excited the attention of the Sanhedrim, and began to bring His position into danger.

[1] The selection of the expression ὁ δὲ ἀπειθῶν, in contrast to the ὁ πιστεύων, is very significant. The believer has, as such, a free New Testament position, which involves obedience; but the unbeliever, with his disobedience, which is the soul of his unbelief, falls back under the law of the Old Testament. He cannot assert a true freedom of unbelief, as its substance is disobedience, which will always express itself in breaches of the law likewise.

When the Lord now knew, narrates John, how the Pharisees had heard that Jesus gained and baptized more disciples than John (although, more strictly defining his information, he adds, Jesus Himself baptized not, but His disciples), He left Judea, and departed again into Galilee. The time had not yet come when He could enter on the spiritual contest with the Sanhedrim. His life must first strike root in all susceptible minds far and near, even in Samaria. It was a peculiar dispensation of events, that the people of a Samaritan town should first receive Him in faith, when He had been constrained to withdraw from Judea, through the disfavour of the Pharisees in Jerusalem.

Even in Samaria He was received by minds accessible to light, and feeling their need of it.

And He must needs go through Samaria—as probably He found Himself at the time near to the Samaritan frontier. He thus came to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph (see vol. ii. 339). Now Jacob's well was there. As, therefore, Jesus was wearied with His journey, He set Himself without ceremony (οὕτως) on the well (without more ado, He placed Himself on the brink of the well, where the women of Sychar and other Samaritans were accustomed to sit). It was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith to her, 'Give Me to drink!' For His disciples were gone away into the city to buy meat—could not therefore render Him help. Then saith the woman of Samaria unto Him, 'How askest thou drink of me, of a woman of Samaria?' For the Jews, remarks John, have no dealings with the Samaritans. Jesus answered and said unto her, 'If thou knewest the gift of God (what God bestows, the grace, as it makes itself known to thee by this singular opportunity), and who it is that saith to thee, Give Me to drink, thou wouldst have asked of Him, and He would have given thee living water.' Thus He met the expression of the woman's surprise at His friendly reception of her, with the intimation, that she had here to do not with a mere Jew, but with a special manifestation of God and His grace; that He—without all Jewish prejudice against her—was at once ready in true friendship to give her the noblest gift, a living water, refreshment from the coolest fountain, although she still

seemed to hesitate about reaching Him the small gift of a draught of water from the well of Jacob.

Christ designates His gift as a living water, not only because the woman has come to draw water, and because she thinks He, as a Jew, cannot take from her hand a draught of water, but also because He knows the state of her mind—the consuming thirst of her soul for the true peace, of which as yet she has no experience.

The woman saith unto Him, 'Sir, thou hast no vessel to draw with, and the well is deep: whence then hast thou the living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?' She does not understand that He speaks of eternal things, but supposes He has in view a living water from an earthly well. As He has no pitcher, and the well is deep, He must mean a concealed well somewhere in the neighbourhood. At this thought, however, the national pride is again excited, and expresses itself in a singular manner. Canst thou, she thinks, thou a stranger, procure a better well on this ground than our father Jacob? She claims the father Jacob so strongly for the Samaritans, as almost to deny all share in him to the Jews. She thinks the discovery of the well also belongs to the religious revelations and traditions of father Jacob, in which he could be surpassed by no Jew. And it even makes her proud of the well, that father Jacob's cattle drank of it.

Jesus now obviated her mistake, as if He meant an earthly water: 'Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.'

The water from Christ's fountain has three wonderful properties. First, a full draught of it quenches the thirst for ever. Secondly, the draught becomes a well in him who drinks it. Thirdly, the well becomes an endless stream, which flows forward into the infiniteness of everlasting life, and so that at every point it becomes a fountain ever repeating itself anew. A wonderfully beautiful image of the spiritual life which Christ imparts.

The woman does not even yet *understand* what the Lord means to say to her. Yet she surmises the highest meaning,

whilst the conception of earthly water is not yet quite loosened from her mind. Hence the remarkable answer, 'Lord, give me this water, that I no more thirst, nor come hither to draw!'

To this Jesus gave her again an enigmatical answer: 'Go, call thy husband, and come hither.'

He saw that the longing of her soul began, under the influence of His words, to burst through the darkness of her condition. Her words were to Him a testimony that she would become His disciple. He therefore held it to be accordant with Israelitish order, as well as generally with the order of the family life, to cause the head of the family to be called.[1] By this means, certainly, her conscience also should experience a special awakening.

'Go,' He said, 'call thy husband, and come hither.' Evasively she replied, 'I have no husband.' Jesus said unto her, 'Thou hast well said, I have no husband: for thou hast had five husbands, and he whom thou now hast is not thy husband; there hast thou spoken truly.'

The woman felt herself to be found out, and recognised also at once the divine insight of the Lord. Both lay in her answer: 'Sir, I perceive that thou art a prophet!'

But, as if on wings, her thoughts were already on another point: 'Our fathers worshipped on this mountain; and ye say, in Jerusalem is the place where men ought to worship.' Certainly these words were not mere evasion, else Christ would not have entered on the subject to which they referred. By a rapid transition of thought, she passes from the confession of her sinful condition to the acknowledgment that Jesus is a prophet; and from this to a doubt, whether indeed her fathers were so entirely in the right over against the Jews, in their glorification of Gerizim; with which again the desire is connected to hear the wonderful Jew, in whom she already reposes the highest confidence in spiritual matters, regarding the religious controversy between the Jews and the Samaritans.

[1] See vol. ii. 343. Stier has objected to this explanation. I am well aware that the word of Christ is not limited by any ordinances whatever. But the preaching of the Gospel in its universal form, as freely directed to all, is one thing: something very different is reception into discipleship (or among the catechumens). The last is placed under the guardianship of moral arrangements, under the conditions of household rights; or, *e.g.*, have the Roman Catholic clergy right on their side, when they receive into their church minors, without the knowledge and consent of their parents?

Jesus leads her thoughts out beyond the ancient breach: 'Woman, believe Me, the hour cometh, when ye shall neither on this mountain, nor yet at Jerusalem, worship the Father.' Still she must at the same time know how the matter stands with respect to the past and the present: 'Ye worship,' He continues, 'what ye know not; we worship what we know, for salvation is of the Jews.' This had been the difference hitherto. It did not consist in the object of worship. Certainly, however, in its form. Among the Samaritans, it was a dead, worn-out, ignorant tradition; among the Jews, in the kernel of the nation, living knowledge. And this, because amongst them the vital development continued, as the completion and fruit of which salvation must appear. The Lord then comes back to the indication of the future: 'But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth'—thus not on outward heights, and in outward temples, but in the inner sanctuary of the spirit and of truth,—in the correspondence of prayer with the spirit of prayer on the one hand, and with the life of the worshipper on the other. He then declares to her, that that time will be a good and a glorious time: 'For the Father seeketh such worshippers. God is a Spirit; and they that worship Him, must worship Him in spirit and in truth.' The woman saith unto Him, 'I know that Messias cometh (which is called Christ). When He is come, He will tell us all things.' In these words she expressed at once the highest hope as well as the inmost desire of her soul, and thus showed how strongly her heart had been moved by Jesus. His words had made alive within her the stinted germ of the Samaritan Messianic hope; and what she indeed knew not, she seemed to surmise, the nearness of the Messias. The wonderful stranger had made her think of the wonderful man of the dim prophetic records of her people.

Jesus knew well that He might here reveal Himself without reserve: 'I that speak unto thee am He!'

And upon this came His disciples; and they marvelled that He talked with the woman. Yet no one said, What seekest Thou? or why talkest Thou with her? But the woman left her water-pot—an expressive token of her deep emotion—and went away into the city, and said to the people, 'Come, see a man who hath told me all things that ever I did, if this be not

the Christ!' One sees how strongly the word of Christ has touched her conscience. It seems to her, as if He had told her everything which she had ever done.

The people went out of the city, and approached towards Him. Meanwhile, however, the disciples besought the Lord, saying, 'Master, eat!' He said unto them, 'I have meat to eat that ye know not of. Therefore said the disciples one to another, 'Hath any man brought Him ought to eat?' Jesus saith unto them, 'My meat is to do the will of Him that sent Me, and to finish His work. Say ye not yourselves, There are yet four months, then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.'

He then indicated the blissful feeling with which He regarded the approach of the Samaritans, and in which He found the heavenly food which refreshed His own soul, and in which He wished them to share: 'And he that reapeth, receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. For herein (in the spiritual harvest) is the saying in its most real sense true (ἀληθινός): Another is he that soweth, and another that reapeth. I have sent you to reap that whereon ye have not laboured. Other men (on the contrary) have laboured, and ye have entered into their labours—they have been obliged to leave to you the harvest.'

We see here a threefold expression of the love and faithfulness of Christ. In the approach of those Samaritans, led on by the poor woman, He saw already a harvest field white with spiritual blessing. For the disciples, who as yet so little understood Him, He desired to prepare the joy of spiritual reapers in this harvest field. At the same time, also, He remembered in this moment those reapers of former days, long since gone to their rest, who once had scattered the seed for this harvest, and blessed them in His spirit.[1] And what a freshness of certainty in personal immortality and eternal blessedness is expressed in connection with all this faithfulness and love! The harvest feast shall yet be provided for those sowers in heaven.

His eye could not deceive Him. Many of the Samaritans of that city believed on Him for the saying of the woman, who testified, He told me all that ever I did. So when the Samaritans

[1] See vol. ii. p. 350.

were come unto Him, they besought Him that He would remain with them. And He abode there two days. And many more believed because of His own word; and said unto the woman, 'Now we believe no longer because of thy saying (this had already become in their eyes a less important testimony to the glory of Jesus, a λαλιά) : we have heard Him ourselves, and know that this is indeed the Saviour of the world,[1] the Christ.' We may conclude from these words, that many became acquainted with Him there as the Saviour of their own life.

Finally, Jesus met with a like reception in Galilee (in Upper Galilee, or Galilee in the more restricted sense : see vol. ii. 354). After two days, namely, He took His departure from that Samaritan city, and went into Galilee (Upper Galilee). He did not therefore take up His abode at Nazareth, in Lower Galilee. This contrast is indicated by the Evangelist in the following words : For He Himself, Jesus, testified, that a prophet hath no honour in his own country. Then, when He was come into Galilee, the Galileans received Him, having seen all the things that He did at the feast in Jerusalem. For they also had gone to the feast. So Jesus came again to Cana in Galilee (to the Cana of Upper Galilee) where He made the water wine. And there was a certain nobleman (government officer) whose son lay sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him, that He would come down and heal his son ; for he was at the point of death. Jesus found it necessary first to prove the man with the words : 'Except ye see signs and wonders, ye will not believe.' He received the reproach in humility, and continued to beg in the anguish of his heart : 'Sir, come down ere my child die !' 'Go thy way,' said the Lord ; 'thy son liveth !' That was a word at once of the most instant miraculous help, and of the strongest trial of faith. The man stood the proof. He believed the word that Jesus had spoken unto him, and went his way. And as he was now going down—from the mountainous country to the sea-coast—his servants met him, and brought him the tidings : Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto

[1] Probably they made use of the Samaritan designation for the Messiah along with the Jewish, possibly in this manner : the Hatthaheb of the world, the Christ ; see ii. 352.

him, Yesterday, at the seventh hour, the fever left him. So the father knew that it was the same hour in which Jesus had said unto him, Thy son liveth. And he himself believed, and his whole house.

The Evangelist concludes with the remark: This sign did Jesus again, as the second, when returning out of Judea into Galilee. He came therefore both times successively with a great miraculous blessing into the land.

This was the time of first love in the labours of Christ, the joyful recognition which took place between the Lord and the souls which had sympathy and desire for the light, the first union between Him and His eternal Church, of which John the Baptist declared, The friend of the bridegroom standeth and heareth him, and rejoiceth greatly because of the bridegroom's voice. The hostile agitation of the kingdom of darkness shows itself as yet but feebly.

The ideality of the life of Christ appears here first in the remarkable distinctness with which He makes known to individual minds His own divine character, with which also He apprehends them in their individual character, according to its eternal tendencies, and treats them accordingly; so that His image is reflected in theirs, their image in His, and a whole eternity in their mutual salutation. John the Baptist first becomes perfected as a prophet, by knowing Him; he assumes a christological and Christian character in the higher sense, by the manner in which he testifies of the divine depths of the life of Christ, and in which he sacrifices his own reputation, and his prospects of an extensive discipleship, to the honour of Christ. Christ, on the other hand, appears in the glass of the stern-minded Baptist as the Lamb of God, and the Holy Spirit, whom He receives, is presented in the image of a dove. Further, Christ attracts His first and most select disciples to Himself by casting marvellous glances into their heart, by recognising and depicting the image of their inmost being, their character and destiny, with the penetrating eye of love. His relatives and friends must come to know Him as the guardian of their household life, who is acquainted with and can remove the family cares, turn its want into wealth, and beautify its festivals with a new glory; whilst the image of His mother Mary appears in the finest traits of sympathizing love, and of the boldest trust. He makes Himself first known

to the Israelitish people in the form of a stern prophet: to Nicodemus as the new interpreter of the Old Covenant, who brings home to the heart the doctrine of the new birth, with the most solemn asseverations of divine certainty, in order then, as the founder of a new covenant, to attach the new revelations to the kernel of the old. How distinctly does the character of Nicodemus stand forth in the light of Christ, and how clearly does the master-hand of Christ reveal itself in the discussion with the pious but pharisaically-biassed old Rabbi! He then appears to us as the holy, gentle, and unfettered Son of man in the conversation with the Samaritan woman—as the Prince of all true father-confessors, whilst the transparent image of the woman's nobler nature comes forth ever more brightly from the darkness of her sinful life. We see how, in His paths, human love again blossoms forth from among the rubbish of the confessional hatred of many centuries, under which it had found its grave. Finally, in Galilee He appears already as a Prince in the domain of the spiritual life. Thus does He stand over against the nobleman of Capernaum. The latter, on the other hand, under His influence, unfolds a beautiful tenderness of paternal love, and the most courageous faith; and the obedience of faith, with which he goes his way at the command of Christ, turns himself into a royal servant of the King, in the kingdom of God.

Further, the ideality of the life of Jesus meets us here in the nature and sequence of His miracles. The first is a miracle of divinely-penetrating prophetic insight into the solitude of a pious heart; the second is the transformation of an earthly festivity into a heavenly one—the changing of the water into wine, a joyful token of the transformation of the world, now begun in the labours of Christ; the third miracle, again, a master-glance into the dark life and mind of a far-strayed sinful woman; the fourth, a silent and spirit-like operation of healing at a distance.

There is likewise to be observed here already, the commencement of the spiritual transfiguration of the Old Testament. John himself must designate the Lamb of God, which taketh away the sin of the world, as the proper end and aim of the Old Testament; the first disciples of Jesus must hear of the completion of the Old Testament revelation in a new, in which heaven shall stand open over them continually; His friends must

see how the water-pots of Jewish ordinance[1] are changed into vessels of wine for the feast of Christian love; the Jews must learn what is meant by the sanctification of the temple, and be led to surmise that over against the typical temple on Moriah there stands another truer temple in the human body of Christ; Nicodemus must know that there is a higher regeneration than that of water (and circumcision) alone; and in the light of the advent of the Messias, must the old confessional strife betwixt Jews and Samaritans be judged and composed, and the ideal mountains of the worship of God must come in the room of the typical. Thus does the Lord bring to light, in features ever new, the ideal and essential meaning of the Old Testament.

And in like manner also the ideality of nature. The image of the dove designates the Holy Spirit as the animating principle of His life, the image of the Lamb, His disposition, His mode of life, and His sufferings. We hear the rushing of the night-wind amidst the conversation of Christ with Nicodemus: it is consecrated by the Lord as a figure of the Holy Spirit, in the mysterious operation by which He accomplishes the renewal of the human soul. We look into the dark night, and under the teaching of Christ it becomes to us an image of the darkness, in which the unbelieving have their being, because their works are evil. We look down into the well of Jacob, and learn how the Lord makes the fountain of water to be an image of the new life in the Spirit of God, which quenches all thirst, and, fountain-like, has an eternal principle of motion and renovation within itself.

Finally, there is here everywhere apparent the richest transformation of ordinary life, and its incidents, into ideal relationships, clothed with festive beauty. The salutations of Jesus to His first disciples are moments in which we see Him attach the highest to the nearest: their walking, their state, their name, becomes an image of their life and their destiny. The unforeseen want at a marriage-feast furnishes Him the occasion for the first manifestation of His glory. His appearance in Israel first takes place in the midst of the long established annual market within the courts of the temple. The night-season, in which He is visited by Nicodemus, provides an emblem with which He connects the deepest instruction and warning. And finally, He

[1] See the publication of the Saxon Anonyme, *Die Evang.*, etc., p. 403.

sanctifies the water-pot of the Samaritan woman, of whom, as a weary pilgrim on the well, He begs a draught, as a first means for the conversion of a Samaritan city, nay, as the first breaking up of the way for the spread of the Gospel in the heathen world.

The last mark of ideality in this narrative must be found in the frugal communication of facts, in the perfect significancy of those selected, in the calmness and pictorial character of their delineation, and in the transformation of all the events recorded into a manifestation of spiritual life.

NOTES.

1. The foregoing section comprehends that period in the beginning of the life of Jesus which the synoptists, for the most part, pass by, as they make the second return of Jesus from the Jordan to coincide with the first. The commencement presupposes the baptism of Jesus as having already taken place; in like manner, the forty days of temptation in the wilderness are past, except one, the last. The return of Jesus to Galilee in company with His disciples is conducted by the Evangelist only to Cana; His touching at Nazareth on the way, which Luke places here, is, however, slightly indicated, iv. 44, and likewise the intention of Jesus to come to Capernaum, ver. 47. The Evangelist has silently corrected the misapprehensions afloat, regarding the meaning of the three first Gospels, in two passages; namely, in the notice about John the Baptist, iii. 24, and in the τοῦτο πάλιν δεύτερον, κ.τ.λ., ἐλθών, a distinct indication of a second return to Galilee, iv. 54.

2. Regarding the assertion of Baur, that, according to John, there can be no question whatever of the baptism of Jesus, see Ebrard, as above, p. 25. Concerning the relation between the λόγος, who is manifested in Jesus, and the πνεῦμα which is imparted to Him, comp. Fromman, *der Joh. Lehrbegriff* 357 ff.; Lücke, i. 434. The appearance of contradiction, which has been sought to be found between the two statements, regarding the person of Christ, is as strong, and even stronger, between the statements of the synoptists, that Jesus was conceived by the Holy Ghost, and that He was then baptized with the Holy Ghost; it resolves itself, however, immediately, when one has

made the necessary distinctions. The Logos designates the absolute determination of the self-determining divine being, according as the creation of the world, the spiritual life of mankind, revelation, and finally the incarnation of Christ, have this determination for their basis. This divine determination, taken in connection with the whole intra-mundane manifestation and life of Jesus, is the Son of God. The Holy Spirit, on the other hand, is the principle of life, of freedom, and of unity, or of absolute activity in the absolute determination of the divine being. The difference between the Logos and the Holy Spirit, is accordingly not a difference in being, but in conformation of being. This is the first distinction. The second is between the substance and the consciousness in the life of Jesus. According to His substance, He is ever a perfected manifestation of the Logos, or a pure operation and effect of the operation of the Spirit in human flesh and blood. According to His consciousness, however, Christ proceeds along the path of human development; and here we must distinguish between the stages of His not yet perfected self-consciousness and the completion of the same. Now it is manifest, that the completion of the self-consciousness of Christ must be apprehended as the completion of the consciousness of His absolute determination (subsistence). In the unfolding of this form of consciousness, however, His inward life must necessarily attain to the consciousness of perfected self-determination in unity with the determining Father, *i.e.*, of a life in the infinite fulness of the Spirit. For a perfect entering into the determinate character of His life has perfect self-determination for its necessary result. Finally, in the third place, a distinction might perhaps be drawn between this fact of the perfected development of Christ in itself, and its manifestation in the eyes of the Baptist. (See vol. ii. p. 25.)

SECTION IV.

THE ANTAGONISM BETWEEN THE DARKNESS, AND THE LIGHT OF THE WORLD IN CHRIST, IN ITS DIVERSE MANIFESTATIONS AND FORMS.

(Chap. v.–vii. 10.)

In the same measure in which Christ attracted towards Himself the minds possessing affinity to, and desire for, the light, in which the manifestation of the light in Him awakened into life all germs of heavenly life in them, the influence of His life upon the world necessarily also excited opposition and resistance from the darkness. This was, indeed, the judgment in the form of facts, which was connected with the manifestation of Jesus, as He Himself had already described it in His conversation with Nicodemus (iii. 19–21). As, therefore, His life and labours soon called into being the first-fruits of a church composed of the children of light, they called forth likewise a reaction on the part of the darkness. This shows itself in a series of forms, as in a completed picture. However, as the first indications of a mutual attraction between Christ and all germs of heavenly life among His hearers cannot present themselves at once in the form of a ripened and purified heavenly Church, the manifestation of the repulsion also between Him and the elements of darkness does not meet us immediately in the form of a conspiracy of hell against Him. And as we have seen, on the one hand, how, at the appearance of Christ, a divine bias showed itself in His favour, even among the mass of the people, in the inclination towards Him of many members of the Sanhedrim, as well as in friendly demonstrations throughout Judea, Samaria, and Galilee, we must now also see how the antagonism of the sinful nature against Him finds expression not only in the evil but in the better disposed, as a spirit of apostasy tempting and diminishing in number the company of His disciples, and temporarily discovering itself even among His own brethren.

This reaction of the darkness against the Lord, as it reveals itself in a series of demonstrations of awakening antagonism, gives occasion, nevertheless, to a series of new discoveries of His glory.

The antagonism, as might have been expected, was first to break forth, where, according to previous indications, it had already been germinating for a considerable time, among the Pharisees in Jerusalem. (Chap. iv. 1, 2.)

After this there was a feast of the Jews (the feast of Purim, which was celebrated a month before the Jewish Passover; see vol. i. p. 294); and Jesus went up to Jerusalem.

Now there is[1] at Jerusalem, by the sheep-gate, a pool, which is called in the Hebrew tongue Bethesda—house of mercy, of grace—having five porches. In these porches lay a great multitude of sick people, of blind, lame, consumptive, waiting for the moving of the water. For an angel went down at certain seasons into the pool, and troubled the water: whosoever then first, after the troubling of the water, stepped in, was made whole of whatsoever disease he had.[2] And a certain man was there, who had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, He saith unto him, 'Wilt thou be made whole?' On this occasion He was not solicited by the sufferer, but the sufferer was solicited by Him. In the words, Wilt thou be made whole? He seemed to indicate that this man had sunk into a state of torpor. This also appears from the languid half-answer returned: 'Sir,' he replied, 'I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.' Jesus saith unto him, 'Rise, take up thy bed, and walk.' And immediately the man was made whole, and took up his bed, and walked.

That was the glorious fact: a miracle of resuscitation in a man doubly wretched in his sickly, expiring courage, as well as in his diseased and withered limbs. One might now expect nothing but praise and thanksgiving. Instead of this, however, there comes a great—But—

On the same day was the Sabbath. The Jews therefore said unto him that was cured, 'It is the Sabbath-day; it is not

[1] As this present ἔστι can hardly have been written before the destruction of Jerusalem, we may assume that it was written long after that event, at a time when the city was again in part restored, and had begun again to be visited.

[2] The remark about the angel is a later interpolation; probably also the words, waiting for the moving, etc. See vol. iii. 119.

lawful for thee to carry thy bed'—although, perhaps, it might have been permitted him to cause himself to be carried thither on the bed.[1] He answered them, 'He that made me whole, the same said unto me, Take up thy bed, and walk.' They now inquired of him further: 'What man is he that said unto thee, Take up thy bed, and walk?' But he that was healed knew not who it was: for Jesus had speedily withdrawn Himself, a multitude being in that place. Afterward Jesus found him in the temple, and said unto him, 'Behold, thou art made whole: sin no more, lest a worst thing befall thee.' The man departed, and told the Jews that it was Jesus who had made him whole.

The Jews now persecuted Jesus, '*and sought to slay Him*,'[2] because He had done these things on the Sabbath-day. The Judaical party persecuted Him, and that through their representatives, the members of the Sanhedrim. For the question here has manifestly reference to a judicial persecution. But Jesus answered them, 'My Father worketh hitherto, and so therefore do I work also.' Therefore the Jews sought now the more to kill Him, because He—as they thought—had not only broken the Sabbath, but also called God His Father, making Himself equal with God.

They now instituted (in consequence of His declaration) a double process against His life, by an investigation which probably took place in the Little Sanhedrim. The first charge was for Sabbath profanation, and that of a kind which no longer stood as an isolated act, but was a consequence of a principle which He had just expressed; the other for blasphemy. To both charges Jesus had to answer. To the first as follows:

'Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for whatsoever He doeth, the Son doeth likewise.' This declaration has a very deep and universal significance for our Christology: it shows us how the relation of the Son to the Father consists in this, that He, as the absolutely determined, confines His activity to the determinations of the Father—that, moreover, He works in full unity with the Father, thus never in uncertain activity. At the

[1] The difference between these two cases has been misapprehended by Weisse, i. 130.

[2] These words are wanting in several of the most respectable manuscripts.

same time, it justifies the working of Christ on the Sabbath-day, which it represents as a complying with the suggestion of the Father, as a correspondence with His operations. They have therefore to do with the Father, who accomplishes His heavenly works also on the Sabbath, if they would challenge the sabbatic working of the Son.

On this He declares to them within what compass He uninterruptedly works, and shall work, and on what all this rests:

'For the Father loveth the Son, and showeth Him all things that He Himself doeth: and will show Him still greater works than these, so that ye shall marvel.' From the infinite love of the Father to the Son, it follows that He has made Him the centre to which all His operations are related, and that the Son must therefore more and more be made manifest as the means by which He accomplishes all things.

These works are, however, substantially, as in the case in question, works of resuscitation, of quickening, and of raising the dead. 'For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom He will.'

The more defined expression, *whom He will*, indicates that the impartation of new life to mankind is not natural, necessary, and universal, but rests on the relations of moral freedom, and therefore discovers itself in the antithesis of a quickening and a non-quickening, in which a judgment comes into manifestation. Jesus explains this thought further: 'For the Father judgeth no man, but hath committed the judgment wholly to the Son: that all men may honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent Him.'

The judgment thus which the Son executes, consists essentially in this, that some He makes alive, others not. Not to be made alive again, means to be judged. This, however, rests on the appointment of the Father. Christ is the holy quickener of the world. The Father works life through Him; and on this account, because He desires to reveal the glory of His life in the living glory of His Son. But when Christ passes by a man without quickening him, this takes place on ethical grounds,—namely, because he does not know and honour in Him the Son, and thus also not the Father.

On this He describes His whole miraculous agency in the

impartation of new life to mankind, how, namely, He begins with spiritual quickening, in it lays the foundation of His work; how He then effects a gradual, progressive resurrection, proceeding from within outwards; and, finally, completes and crowns His work in the future resurrection of the body.

'Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath—already in the centre of His being—everlasting life, and cometh not into judgment; but is passed from death unto life.'

This is the resurrection in the Spirit, as the foundation of the future resurrection of the body unto life.

'Verily, verily, I say unto you, The hour cometh, and now is, that the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself, so hath He given to the Son also to have life in Himself—as a source of life, as a creative principle of life; so that thus life does not merely proceed from the fundamental ground of the divine Being, but also from the summit of the manifestation of the divine Being in the Son—and He hath given Him power to execute judgment also, because He is the Son of man.' With the gift to dispense the new life, the Son possesses authority at the same time to leave the guilty under the power of death, and this because, as the Son of man, He is the absolute channel of truth, grace, righteousness, and love, with which must necessarily be conjoined the power of judgment over all who reject Him; or because, as the Son of man, He is the living norm, according to which the judgment proceeds.

This is the resurrection in its development, the spread of the quickening word in the world, the movement in the kingdom of the dead, the bursting forth of eternal life from the heart of the world, its diffusion into the members of the world, as effect of the spiritual, as token of the bodily resurrection.

'Marvel not at this—for the greatest still comes—for the hour is coming, in which all that are in the graves shall hear His voice, and shall come forth; they that have done good unto the resurrection of life (which is the perfected form of life), and they that have done evil unto the resurrection of damnation (which is the perfected judgment itself).'

This is the bodily resurrection at the end of the world. Thus shall the work of the Son go forth ever more irresistible and

glorious. First, His word makes itself be heard among the susceptible and the unsusceptible; and it is a question, whether men will hear it. Those, however, who do hear it, to them He gives spiritual life, as principle of life merely. Then His voice sounds so powerfully, that the dead apprehend it, and all who apprehend it begin through it to awake to life, to recover the powers of life through all their members. Finally, His voice penetrates through to all who are in the graves, and brings them all to the resurrection, not only those whose resurrection is an event in which life reveals itself, but also those in whose resurrection death itself is disclosed. As His voice at the first made itself known as the absolute, spiritual life-giving power in spite of physical death, it will discover itself at the end as the absolute, physical life-giving power in spite of spiritual death. That, however, the whole working of Jesus, so infinitely surpassing the limits of their Jewish sabbatic observance, was at bottom entirely an operation of God, and that they therefore, in their attack on His conduct, had to do with God Himself, this, He tells them once more:

'I can of Mine own self do nothing. As I hear—the divine judgment in the utterances of life—I judge; and My judgment is just. For I seek not Mine own will (*θέλημα*—the willing of My individual life), but the will of Him that hath sent Me.' In which, thus, the entire oneness with the real (material) acts of divine judgment is asserted. This is *His* Sabbath, His absolute rest in God. From this proceeds His Sunday, His absolute activity in God, His work of quickening. As He does nothing but live for God, God bears testimony to Him, in the miracles which He gives Him to do.

In this manner had the Lord answered the charge regarding Sabbath profanation. In this answer He had no doubt taken one thing for granted, which He had still more fully to prove, namely, that He was the Son of God. This proof He now gave them; thus passing over to the answering of the second charge, that He had made Himself equal with God:

'If I bear witness of Myself,[1] My witness is not true. It is another that beareth witness of Me; and I know that the witness which He witnesseth of Me is true.'

Who is this other? they might have asked; and therefore

[1] Compare John viii. 14, and vol. iii. 303-4.

He said to them they might well think in the first instance of John, although He did not mean him:

'Ye sent—a deputation—to John, and he bare witness unto the truth—by pointing to the Messias, a witness which ye have suppressed.—But I borrow not My attestation from man; but I say these things—I remind you of that testimony—that ye may be saved—for the rejection of that testimony lies as a reproach on your conscience.—He was a burning and a shining light; but ye were willing for a season—only—to rejoice in his light.'

After this appeal to their conscience, He now names the other whom He had in view. 'I have a greater testimony than that of John. For the works which the Father hath given Me to finish, these works themselves bear witness of Me, that the Father hath sent Me. And the Father, who hath sent Me, hath Himself borne witness of Me.'

He distinguishes the witness of His works from another still more immediate witness of the Father. His works are also indeed the works of the Father, and are in the first instance a testimony to His mission. Certainly one can infer from these works the co-operation of the Father; and from the divine mission of Jesus, one may draw a conclusion with respect to His being, His divine origin. But they should have the witness of the other, the Father, in a still more immediate form, namely, in the revelations of the Father. These began in the Old Covenant, but they find their completion in the whole manifestation of His own life. And this whole testimony of God He has in view. If they were enlightened, they could not fail to see in His manifestation an eternal vision of the revelation of God. But in this they were wholly wanting. 'Ye have neither heard His voice at any time, nor seen His vision. And ye have not His word abiding (as a principle of life) in you; for ye believe not Him whom He hath sent. Ye search[1] the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me. And ye *will* not come to Me, that ye may have life.'

Because they are so entirely estranged from the spirit of prophecy, they cannot recognise the witness of the Father concerning Him. Above all things, they are destitute of the prophetic

[1] ἐρευνᾶτε can, according to the connection, be only read as an indicative.

sense itself. They have never heard a divine voice, nor seen a vision—no breath of prophecy stirs amongst them; therefore they cannot see the revelation of the Father in the Son. Nay, even the word, which has been handed down, they have not kept as a divine word in their hearts by a living faith; therefore also they cannot understand the testimonies of the Father concerning Him in the Holy Scriptures. They still, no doubt, have always before their eyes the second form of revelation, the revelation of Holy Scripture, which proceeds from the first form of revelation, the prophetic visions,—and in the Scriptures they have the word of the Father concerning the Son. But their veneration for the Scriptures, and their searching in them, are in vain. They have estranged themselves too much from the spirit of the prophets to be able to find in their writings the testimony of Christ. The fault lies evermore in this: they *will* not come to Him. And thus they remain far removed from His life, and also grudge life to those whom Christ heals, as is here the case with the man cured at Bethesda. They are the dead, who have incurred the judgment of the Son, whilst they exercise judgment over Him.

Corrupt desire, a deep inward jar, must, however, lie at the root of the evil will. This is pointed out by Christ in the sequel.

'I seek not honour from men.—My being glorified on your part does not concern Me. I do, indeed, care for the honour of the Father.—But I have known you, that ye have not the love of God in you. I am come in the name of My Father, and ye receive Me not. If another shall come in his own name, him ye will receive. How can ye believe, who receive honour one of another, and seek not the honour that cometh from the one only God?' Faith means, to live for God, and in the depths of the inward life to attain the true glory, which shall one day be made manifest; but how can one secure this if he seeks the false glory, which those covetous of honour exact from and press on one another? This mutual seeking and giving of honour is the basis of all chiliastic fanaticism.

Herewith is the justification of Christ completed. It has changed itself at the last into a rebuke of His judges. He who was dragged before their judgment-seat appears in the end to stand over against them, almost as their accuser. However, in regard to this position, He still speaks a word in conclusion:

'Do not think that I will accuse you before the Father. He who accuseth you is Moses, in whom ye hope. For if ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings—ye who pay the highest honour to Moses and the Holy Scriptures—how shall ye believe My words?' He thus shows them that they have apostatized from the innermost centre and substance of Judaism in turning their backs on Him, and that they are therefore judged by that positive law of life, which is most peculiarly their own.

Thus it was that the bitter hostility which Jesus experienced in Judea was made to promote the glory of His name, and of His great work. The same is true of the first awakening of an antagonistic spirit against Him in Galilee.

The Evangelist transplants us suddenly from Jerusalem to the western shore of the Galilean lake, the Sea of Tiberias. We know on what account; because, namely, he has in view the immediate connection of the Galilean conflict with the Jewish. This new conflict had indeed a very different form from the other. It developed itself out of the culminating point of the extreme outward veneration which Jesus met with amongst the masses of the people in Galilee.

After the occurrences in Jerusalem, therefore, Jesus went over the Sea of Galilee. And a great multitude followed Him, because they saw the signs which He did on them that were diseased. But Jesus went up into a mountain, and there He set Himself with His disciples. And the Passover, the feast of the Jews, was nigh. When Jesus then lifted up His eyes, and saw a great company come unto Him, He said unto Philip, 'Whence shall we buy bread, that these may eat?' But this He said to prove him; for He Himself knew well what He would do. Philip answered Him, 'Two hundred pennyworth of bread is not sufficient, that each of them may take only a little.' One of His disciples, Andrew, Simon Peter's brother, saith unto Him, 'There is a lad here who hath five barley loaves and two small fishes; but what are they among so many?' And Jesus said, 'Make the people sit down.' Now there was much grass in the place,—for it was the spring season of Palestine, towards Easter.—So the men sat down, in number about five thousand. Jesus therefore took[1] the loaves; and having given

[1] Ἔλαβεν οὖν.

thanks, He distributed them to 'the disciples, and the disciples'[1] to them that were set down; likewise also of the fishes as much as they would. When they were filled, He said unto His disciples, 'Gather up the fragments that remain, that nothing be lost.' They therefore gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over to them that had eaten.

When now the people saw the sign which Jesus did, they said, 'This is of a truth the Prophet that should come into the world.' When Jesus therefore perceived that they would come, and carry Him with them by force, to make Him a king, He withdrew again into a mountain, Himself alone. And when even was come, His disciples went down unto the sea; and as they entered into the ship, they came into the current (drifted along against their will, see vol. iii. 138), over the sea, in the direction toward Capernaum. And it had already become dark; and Jesus was not come to them. And the sea, excited by a violent storm, raged exceedingly. When they had now rowed about five-and-twenty or thirty stadia,[2] they saw Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid. But He said unto them, 'It is I; be not afraid.' Then desired they to receive Him into the ship—made haste to receive Him into the ship: and immediately—on His reception—the ship was at the land whither they went.

They had thus passed over the last part of the distance without remarking it, so much were they possessed and occupied with the wonderful appearance of Christ.

The day following, when the people, which stood on the other side of the sea,[3] saw that there had been no other boat there, save only the one into which His disciples had entered, and that Jesus had not gone with His disciples into the boat, but that His disciples had gone alone (meanwhile, however, other boats from Tiberias had landed near to the place where they had eaten bread, after thanksgiving by the Lord)—when the people therefore saw that Jesus was not there—on the other side—any more than the disciples—they entered into ships (which had mean-

[1] The words *thus* marked have, according to the most respectable documents, been probably transferred from Matt. xiv. 19.

[2] The breadth of the lake, according to Josephus, was about 40 stadia.

[3] See above, vol. iii. p. 142.

while arrived), and came to Capernaum, seeking for Jesus.[1] And when they found Him on the other side of the sea, they said unto Him, 'Rabbi, when camest thou hither?'

They seemed to anticipate a second miracle, which might excite them still more than the first. But Jesus saw that they had not received even the first in a right spirit. Without doubt, this company formed the proper centre of that multitude which yesterday would have made Him a king,—a swarm of chiliastic adherents, who would gladly have made of the person of Jesus a worldly Messias according to their own mind, but especially a bread-king. That they form such a swarm, is shown not only by the circumstance, that they still pursue after the Lord, when He has dismissed them along with the rest, but also by the following words of Jesus, and the manner in which they receive them.

We see thus the remarkable fact, that a great multitude of people have, of two miracles following close on each other, so sensually apprehended the first, that with the second they dare not now be even made acquainted. In this view Jesus passes by their inquiry, and immediately meets them with the upbraiding declaration:

'Verily, verily, I say unto you, Ye seek Me, not because ye have seen signs, but because ye did eat of the loaves, and were filled.' This is His rebuke: they have not seen the miracle in the feeding, but the feeding in the miracle; nothing but their fleshly interest makes them to be His followers. Therefore the exhortation:

'Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for Him hath the Father sealed, even God,'—Him hath He attested by the miracles as the Dispenser of bread unto eternal life.

They seemed as if they would acquiesce in this. They said unto Him, 'What shall we do, that we may work (procure) the works of God?' They have the miracles of God in view, and very specially miraculous feedings. Jesus answered and said unto them, 'This is the work of God, that ye believe on

[1] The rare instances in which John falls into the style of writing in periods, are characteristic. Besides this passage, see particularly chap. xiii. 1, etc., xix. 28; 1 John i. 1-3; 2 John 1-3.

Him whom He hath sent.' Faith is a work of man in God, of and through God, and for God; and on this account is therefore as well a work of God, as it is the highest, freest work of man. Then said they unto Him, 'What sign showest thou then, that we may see and believe thee? What (then) dost thou work?'—in contrast to us, who should work the work of God. What they mean by this question, they explain to satisfaction in what follows: 'Our fathers did eat manna in the desert, as it is written (Ps. lxxviii. 24), Bread from heaven He gave them to eat.' To have been fed *once*, is not sufficient for them; they rather see themselves thereby occasioned to make Him understand, if He would be their Messias, He must again and again feed them in as wonderful a manner as Moses fed the people in the desert. To this Jesus replied, 'Verily, verily, I say unto you, Moses gave you not the bread from heaven; but My Father giveth you the bread from heaven, which is the true. For the bread of God is that which cometh down from heaven and giveth life unto the world.' Then said they unto Him, 'Give us at all times this bread!' The Lord had represented Himself to these men as the true bread of life, in contrast to the highly praised manna of Moses, in like manner as He had previously represented Himself to the Samaritan woman as the Giver of the true living water, in contrast to the water of the sacred well of Jacob. And now they answered Him quite in a similar tone to that in which the woman had answered Him, in the words, Sir, give me this water, that I no more thirst, neither come hither to draw. But their words had a less noble meaning: this was shown by the sequel. Jesus said unto them, 'I am the bread of life. He that cometh to Me shall not hunger, and he that believeth on Me shall never thirst. But,' He continued, 'I have said unto you, that ye have seen Me, and still do not believe.' This He had said to them in the words, Ye seek Me not because ye have seen signs, but because ye did eat of the loaves, and were filled. They must not suppose that His mission shall be frustrated through their unbelief. This He gives them to understand in the words, 'All that the Father giveth Me shall come to Me!' As little, however, should they suppose that the divine purpose hinders them from coming to Him. Hence the words, 'And him that cometh to Me, I will in no wise cast out.' He thus declares that He will occupy

Himself with all—even with the poorest,' and not perchance only seek to gather around Himself a select number of pre-eminent men. He then proceeds: 'I came down from heaven, not to do Mine own will—seeking an ideal position of life, corresponding to the ideal life itself—but the will of Him that sent Me,' in the fulfilment of the historical obligations imposed on Me for the salvation of the world. On this He announces to them the purpose of the Father in reference to the salvation of the world. First as the purpose of salvation in a negative sense: 'And this is the will of the Father that hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it again at the last day.' He then presents it as the purpose of salvation in a positive sense: 'And this is the will of Him that sent Me, that every one who seeth the Son, and believeth on Him, have everlasting life; and I will raise him up at the last day.' Thus He is in both respects the bread of life,—first, because He delivers from death,—secondly, because He communicates eternal life. In the first form of salvation, the personality is but little developed; it is in the neuter that the impoverished life is spoken of, which is in danger of being lost. In the second form of salvation, it is no more the question of mere deliverance from destruction, but of investment with the highest life; here the personality stands forth. There salvation had to do with lost men; here with the individual man. There the party saved was more passive; here he is an active personality, having his eye turned to the Saviour, and finding life in the contemplation of His life. There salvation had pre-eminently the form of divine predestination; here it has pre-eminently the form of human freedom.[1]

The promise of raising up again at the last day is the strongest expression of the fact, that He is the bread of life; for it is the promise of a new and eternal fulness and freshness of life at the end of the world.

To the Jews (the Judaists among His hearers), however, the declaration of Jesus was very offensive. They murmured at Him because He said, I am the bread that came down from heaven. And they said, 'Is not this Jesus, the son of Joseph,

[1] So also again, vers. 44 and 45, the form of predestination and the form of freedom are conjoined.

whose father and mother we know? How then can this man say, I came down from heaven?'

Jesus replied to them in these words: 'Murmur not among yourselves'—in timid, pusillanimous, party whisperings.—'No man can come to Me,' He adds, 'except the Father, who hath sent Me, draw him'—in opposition to the attraction of party feeling—'and I will raise him up at the last day.' They must therefore withdraw themselves from the attractive influence of party spirit in order to feel the drawing of the Father. He who suffers shipwreck in reference to his party, has the consolation that Jesus will raise him up at the last day. Only of such liberated souls as boldly follow the drawing of the Father is the Church of believers formed. To this He points in the words: 'It is written in the prophets, And they shall be all the taught of God (Isa. liv. 13; Jer. xxxi. 33, 34). Every one, therefore, that heareth the Father, and learneth of Him, cometh unto Me.' Thus, by a preparatory and entirely special revelation of God to him, must each man come to know Christ. These revelations are, no doubt, very imperfect and dark, only anticipations of the highest revelation. Therefore it is said further: 'Not that any man hath seen the Father, save He who is of God, He hath seen the Father.'

And just on this account is He able to impart life; therefore He adds: 'Verily, verily, I say unto you, He that believeth on Me hath everlasting life.' In this sense did He say, I am the bread of life.

And now He desires also to explain to them why He had called Himself the substantial, true bread of life, in contrast to the manna; and why He had said of the latter, that it did not come down from heaven. This purpose is subserved by the following comparison. First, the different effects of the typical and of the true manna come into consideration:

'Your fathers did eat manna in the wilderness, and are (notwithstanding) dead. This is the bread which cometh down from heaven, that he that eateth thereof may not die (be also preserved from the power of death).'

He proceeds to describe the altogether peculiar substance of the true bread of heaven:

This bread is, in the first place, Himself: 'I am the living bread, which came down from heaven. If any man eat of this

bread, he shall live for ever.' Further, this bread presents itself in His flesh: 'And the bread that I will give is My flesh, which I will give for the life of the world.' The Jews now strove among themselves, and said, 'How can this man give us his flesh to eat?' This occasions Him to represent the living bread in its third form: 'Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth (consumeth, τρώγων) My flesh, and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed—the true meat—and My blood is drink indeed—the true drink. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him.'

The first form, therefore, in which Christ is the bread of life, is His life itself, the manifestation of His life, the revelation of His being.

The second form is His flesh, which He gives for the life of the world: thus His propitiatory death.

The third form is His flesh and His blood, as it is provided for the truest nourishment of the life of the world, in the Eucharist of the living enjoyment of His Gospel and the operations of His salvation, in the Eucharist of the communicating Church, and in the eternal Eucharist of the perfected Church above. For He remains the true channel of all life for mankind throughout eternity, and therefore also His words always conclude afresh with the promise for the believer, 'And I will raise him up at the last day!'

In conclusion, He then gives them the key to the great mystery, that He is the life of the world, in the words: 'As the living (life-giving) Father hath sent Me, and I live by the Father; so he that eateth (enjoyeth) Me, even he shall live by Me.' To this He can now add the closing sentence: 'This is the bread which is come down from heaven: not as your fathers did eat (it), the manna, namely, and are dead. He that eateth of this bread shall live for ever.'

These things said He in a synagogue as He taught in Capernaum.

Now, however, it was shown that not only the Jews (Judaists) in general, but also many who already belonged to His discipleship, had taken offence at this discourse. They said,

'Hard—too hard—is this saying; who can hear it?—not to be listened to.'—When, however, Jesus observed in Himself—in the mirror within—that His disciples murmured at it, He said unto them, 'This (then) offends you? What if ye shall see the Son of man ascend up where He was before?' Doth this deepest self-renunciation of the Son of man on your behalf, in which He desires to become your life, your food, offend you? Ye will then perhaps be appeased, when, in His ascent into heaven, He shall again withdraw Himself from you in His bodily life, in His whole visible manifestation, as if He had withdrawn Himself from you entirely. Or will ye then perhaps complain of the too great spirituality of the Gospel, as ye now do that it is too material? At all events, ye must then know that the words concerning His flesh and blood are not meant in a fleshly sense. The outpouring of the Holy Spirit shall then instruct you regarding this. In the announcement of the ascension, He has prepared the way for the announcement of that outpouring. Therefore He proceeds, 'It is the Spirit that quickeneth; the flesh—in itself alone—profiteth nothing.'

The Holy Spirit, then, shall one day make His flesh and blood to be nourishment for the world. And it was reasonable that they should now already be able to gather, as it were by instinct, from His words that it was so meant. He therefore appeals to these: 'The words that I speak unto you, they are spirit, and they are life.' They are not only spirit, but also life,[1] a stream of life. Still less are they only mere outward utterances of life, but they are filled with the quickening Spirit. Thus they furnish a picture of the manner in which He will become the food of the world. And every heart open to heavenly things can experience this. When, therefore, many of the disciples did not experience it at all, it was their own fault. The Lord tells them this: 'But there are some among you that believe not.' The Evangelist adds, For Jesus knew from the beginning, who they were (among them) that believed not, and who should betray Him. And He said (further), 'Therefore have I said unto you, No man can come unto Me, except it be given unto him of My Father.' From that time many of His disciples went back, and walked no more with Him.

Even within the company of the Twelve the Lord observed

[1] Πνεῦμα ἐστι καὶ ζωή ἐστι.

already the working of the spirit of darkness, the beginnings of a sullen enmity against Himself. Now, therefore, when so many forsook Him, He addressed the question to the Twelve: 'Will ye also go away?' Then Simon Peter answered Him, 'Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and known that Thou art the Christ, the Son of the living God.' Jesus answered them, 'Have I not chosen you twelve? And one of you is a devil!' He spake of Judas Iscariot, the son of Simon; for he it was who in the sequel betrayed Him, and yet was one of the Twelve. The darkness within the circle of the discipleship showed its dangerous, demoniacal character in the very fact that the man with treachery germinating in his bosom observed the strictest silence, and remained in the company, although the word of Christ had so strongly pointed to him, with a view to purge it of his presence. Even the beautiful assurance of devotion which Peter expressed, was so far attended by a defect, that the enthusiastic but true disciple unconsciously helped to facilitate the dumb reticence of the false.

At that time the darkness roused itself everywhere against the revelation of the light in the life of Jesus, even amongst His own brethren. After these occurrences, namely, Jesus walked about in Galilee; for He would not walk in Judea, because the Jews sought to kill Him. Now the Jews' feast of Tabernacles was at hand—a feast which the Israelites celebrated in harvest-time, during the space of eight days, in remembrance of the wanderings of their fathers through the Arabian desert.[1]—Then said His brethren unto Him, 'Depart hence, and go into Judea, that Thy disciples also may see the works that Thou doest. For no man doeth anything in secret, if he himself desire publicity. If Thou do these things, show Thyself to the world.' The Evangelist remarks on these words, For neither did His brethren believe in Him. He by no means intends thereby to designate the brethren in the ordinary sense as unbelievers. They were rather earnestly concerned for His glory, as is shown by the expressions they used, which we are not warranted to regard as having been spoken in mockery; but still there was wanting in them the obedience and the resignation of true faith.[2] As the disciples had found a ground of offence in His words, His brethren

[1] See above, vol. iii. p. 276. [2] See vol. iii. 272.

found one in His acts. Jesus knew the gloomy temper of mind in which they spoke. He therefore said unto them, 'My time is not yet come, but your time is alway ready. The world cannot hate you; but Me it hateth, because I testify of it, that its works are evil. Go ye up unto this feast. I go not[1] up unto this feast, for the right time for Me is not yet come.' Thus spake He unto them, and remained still in Galilee. But when His brethren were gone up, then went He also up unto the feast, not publicly, but as it were in secret. That is, He did not make His journey to the feast according to the prescribed mode, but only as it were by occasion, quite in accordance with His declaration, that He would not visit the feast as a festival pilgrim. He had His own good reasons why He should quite unexpectedly make His appearance at this feast in Jerusalem. Everywhere already He had to avoid the machinations of His enemies. And therefore He allowed even His brethren, on their departure, to remain in uncertainty, whether or not He would come to Jerusalem (see vol. iii. 273).

Thus we see how the darkness unfolds its power against the light. The Sanhedrists and Pharisees in Jerusalem rise in hostility against Him, the Chiliasts and Judaists in Galilee gloomily turn their backs upon Him, within His discipleship a great breach takes place by apostasy, even within the company of the Twelve treachery begins already to germinate, and also amongst His brethren the spirit of unbelief is astir. Yet the lustre of His light shines only the more brightly on the dark background.

Here also, again, the life of Jesus presents itself to our view in that spiritual glory which makes all the events, all the relations of His life, to shine forth in their ideal significancy, in the light of their ultimate aim. His works, taken individually, possess an infinite symbolical meaning. In the conversion of Nicodemus He had appeared as the Creator of that new life which is the first condition of entrance into the kingdom of God from the state of Old Testament legalism; in the conversion of the Samaritan woman, as He who quenches the burning thirst of longing souls who have gone astray in this world's darkness, as He who grants them eternal peace: so, in like manner here, He presents Himself, in the healing of the impotent man at Bethesda, as the Awakener of spirit, soul, and body from

[1] Regarding this reading, see vol. iii. 273.

death—as the mighty Saviour, who restores diseased and defunct life; and in the miraculous feeding of the multitude He announces Himself as one who, with His own being and life, satisfies the hunger of the world—who, by the sacrifice of His life, prepares for the world an eternal Eucharist, and feast of highest, truest nourishment.

There Nicodemus was to us a type of the men of traditional observance and legal righteousness coming to the possession of faith; the Samaritan woman, with her associates, a type of the field white unto harvest, of strayed and lost ones turning by conversion to God. Here we see in the man at Bethesda, who at the word of Jesus rises from a death-like lethargy to a new life, an image of all mortally paralyzed hearts, of all worn-out pilgrims, of all under the shadow of the empire of death, who awake at His call to a new and joyous existence. And here also the spiritual transformation of the Old Testament proceeds. The writings of Moses blossom in the light of prophecy, and become writings of the New Covenant, wherein Moses wrote of Him. In the revelations of the Old Covenant God testified ever anew of Him, till this testimony was finally perfected in His own life. Moses and John appear as His witnesses; yet so grand is His life, and the immediate testimony of the Father, that He does not even need the witness of these men. In His life the true substantial Sabbath is manifested, and presents itself in contrast to the dead, rigid, joyless, workless, and yet restless Sabbath of the Jews, as the true living celebration of perfect peace in God, and perfected working in God, a working which turns the Sabbath of the silent dead into the Sunday of the joyful resurrection. He makes the manna of Moses to take the place of, a meagre type, foreshadowing the true bread of heaven, which is dispensed to the world in His life. In like manner the life of Jesus represents the sanctuaries of the people of Israel in their true light. The sacred well of Jacob in Samaria had been made a symbol of the miraculous fountain which streams forth in His life for the refreshment of the thirsty: so here He appears at the pool of Bethesda, in Jerusalem, as the true resort for miraculous cure, and the true Dispenser of health. The spiritualization of nature also continues its course. The barren desert is sanctified by the miraculous feeding of the people; and the terrors of the storm by night vanish before the light, festive, kingly step

with which He comes across the sea to His own. And what wondrous, flying torches of light, does He make to fall amidst the conclaves of the darkness itself! Before the judgment-seat of the rulers at Jerusalem, He reveals Himself as one who exercises the highest and most valid jurisdiction in the name of the Father, calling the one to life, and giving over the other to death at His will; and the judges sit as a gallery of the speechless dead around the Prince of life. Here also He throws a beam of His light on the dead Scripture knowledge, the dead Bible reading of unbelievers, in its dismal soullessness, by a living exhibition of Holy Scripture in its christological meaning and fulness of life. Amidst the worldly Chiliasts of Galilee He unveils with a lightning flash of royal displeasure, of true spiritual dignity, the unworthiness of the seditious swarm who would gladly make Him a king, in order that they might live in sensual ease on His miraculous bread. In the company of His disciples He distinguishes the genuine followers, whom the Father hath given to Him, whose discipleship is rooted in the depths of the divine purpose, of whom each by himself has been led to Him by a special divine revelation, by a personal hearing of the voice of God, and thus is as one taught of God in the most individual sense, from the rootless party combinations of worldly-minded men, who, slavishly united by worthless interests, murmur among themselves, and cannot experience the drawing of the Father, because they all drag each other forward to destruction by their party feeling and worldly machinations. He even causes a bright flash of His eye to fall on the treachery which begins to spring up in the innermost circle of His disciples: we see with horror how the evil germinates, yet are calmed at the same time by a dim surmise that so it must be. Thus also the Lord sees in the worldly tendency, which still causes a jar in the hearts of His brethren towards Him, a judgment, according to which they must still for a time enjoy the peace of an affiliated world; and with sadness in His look, He dismisses them to the feast, where they would have liked to share with Him in worldly triumphs. Thus the culminating point of the ideal conception of life is reached; even the utterances of evil cannot disturb the counsel of God. They appear as sins on which judgment is already passed, but also as facts worked by the hand of God into the ideal course of actual life.

NOTES.

1. The Evangelist gives us no communications regarding the journeyings of Jesus through Galilee, after His return from His somewhat prolonged residence in Judea. He passes immediately from the miracle, with which Jesus marked His second return homewards to Galilee in Cana, to His new appearance in Jerusalem at the feast of Purim, in the second year of His ministry. He thus omits all the particulars, in the first great stage of the labours of Jesus in Galilee, of which the Sermon on the Mount forms the centre (see Book ii. iv. 13). He then transplants us suddenly from the high council in Jerusalem to the Sea of Galilee, and across the sea into the desert, without informing us regarding the motives of this voyage. Again, after he has communicated the first great events which were associated with this journey, he just indicates (chap. vii. 1) the new labours of Jesus in Galilee, without touching the individual facts, as they are narrated by the synoptists (Book ii. Part v. 14 and 15), in order, after a few introductory words, to make us acquainted with another return of Jesus to Jerusalem, which took place on the occasion of the feast of Tabernacles. He thus passes over the time between the feast of Purim in the spring (in the month Adar, before the month of the Passover, Nisan) and the feast of Tabernacles in autumn (on this occasion beginning on 12th Oct.).

2. Stier (*Words of the Lord*, vol. v. 187) makes, on my interpretation of sixth chap. (vol. iii. 149), the remark: 'The good Lange, who has, alas! to a considerable extent fallen a prey to the spiritualism of this dangerous time, speaks in a very strange way for a Christian of this'—of eating and drinking the blood of Christ. '"The world in general consumes Him, draws Him into its life of death, and thus His quickening flesh, which is entirely identical with the Spirit, the energetic and quickening power of His spiritual and corporeal being, imparts itself to the world and restores its life." Not so! Of a consuming of Christ by the world in general, not a single word is said there, and such a thing is a *horrendum dictu* to one who has a Christian acquaintance with what the world and what Christ is. Therefore, also, only ὑπὲρ τῆς τοῦ κόσμου ζωῆς, not εἰς ζωήν: He who "consumes," or better, feeds on Him, and is nourished by Him, is vers. 53–58, said, etc.' In this lively combating of my remark,

Stier has overlooked the circumstance, that the 51st verse, which he quotes, points back to the 33d verse, where it stands: This is the bread of God, which cometh down from heaven, and *giveth life unto the world.* In what manner now does bread give life? Without doubt, by its being eaten. If then this bread gives life to the world, this implies, that it is eaten by the world. Certainly by the world in general, as I intentionally remarked, by the world in the Johannean sense, so far as it still contains within itself the kernel of believers, and as such is the world loved by God. Of the world beyond the crisis, or the world of unbelievers, I thus manifestly do not speak. And that Stier speaks of it here, has no foundation in the text, but is a disturbing element from elsewhere. So far, therefore, as he has founded his judgment on this passage, he is without warrant. The respected Stier gives a well-meant warning against spiritualism. Yet one must be also on his guard against materialism; and we fear he has approached too near it (we will not say, fallen a prey to it) in the passage where he seeks to show that the shed blood of Christ, collected and separated from the body of Christ, exists in heaven. If he had rightly realized to himself the Logos, who is the life of all things, in His glory, he would have been as little troubled about the transformation of the poured-out blood of Christ, as about His poured-out sweat, or about His poured-out tears. [Stier refuses to accept the above explanation, and still denounces the author's statement as 'altogether improper and misleading;' though, when John himself calls our Lord the Saviour of the world, and when the author has precisely stated that by 'the world' he does not mean the world of unbelievers, it is difficult to see how he could further explain himself.—Ed.]

SECTION V.

THE FERMENTATION, THE STRIFE, AND THE INCIPIENT SEPARATION BETWEEN THE ELEMENTS AND FOLLOWERS OF THE LIGHT, AND THE ELEMENTS AND FOLLOWERS OF THE DARKNESS, UNDER THE INFLUENCE EXERTED BY CHRIST.

(Chap. vii. 11–x. 21.)

Under the influence of the power emanating from Christ, there had thus unfolded themselves, on the one hand, all kindred germs of life congenial to the light, which had been touched by the rays of His life; on the other, all the elements of darkness had been excited into opposition against Him. In this manner had the crisis, the separation between light and darkness within the sphere of His operations, been anticipated. But this could only take place gradually, as the result of a powerful fermentation, a violent struggle. The chief features of the fermentation which preceded the separation, present themselves in a series of facts.

Already, in the spirit which manifested itself at the feast of Tabernacles in Jerusalem, this fermentation made itself felt. Jesus had not come publicly to the celebration of the festival. But every one spake of Him. The Jews, says the Evangelist, sought Him at the feast—no doubt with hostile intention—and said, Where is he? And there was much murmuring among the people concerning Him. Some said, He is a good man. Others, on the contrary, said, Nay, but he deceiveth the people. No one, however, spoke freely and openly of Him, for fear of the Jews.

When, however, the middle of the feast had already come, Jesus went up into the temple and taught. Suddenly, therefore, He appeared amongst the multitude in the temple, and addressed the people. But immediately also the umbrage He gave, manifested itself in the most manifold forms.

The Jews—Judaists—expressed their surprise—that He taught—and said, 'How knoweth this man letters [1]—the writings of the doctors—having never learned—having never received

[1] Literature, not the Holy Scriptures; see above, vol. iii. 279.

the diploma of the Rabbis?'—Jesus answered them, and said, 'My doctrine is not Mine, but His that sent Me'—that is, He, as the highest teacher, has made Me a Rabbi.—'If any man will do His will—will fulfil His will, as it has been made known to him, to the best of his knowledge and conscience—he shall know of the doctrine, whether it be of God, or whether I speak of Myself—thus without human warrant and teaching. He that speaketh from himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and there is no unrighteousness in him [1]—which should make his doctrine to be false.' Thus the true learning and the true orthodoxy rest on the pure intention, the right view on the right aim; and the test of this is, that one seek the glory of God. Without call and without warrant, on the other hand, are those who seek their own honour, even should they be graduated and in office. The Lord then goes back to the first origin of their learning, and examines whether they stand in the true succession, which has its starting point in Moses: 'Did not Moses give you the law? and none of you doeth the law. Why seek ye to kill Me?'—against the law. A practical proof that they have entirely lost their rabbinical dignity. This charge did not merely relate to the attempt which the Sanhedrists had made on His life in the previous spring, at the feast of Purim (according to chap. v.), but also to the purpose with which they now again persecuted Him. The multitude, however, who were at present in the joyous mood associated with the celebration of the feast of Tabernacles, thought they must rebut this charge, and supposed that Jesus was under the influence, at a most unseasonable time, of a gloomy dejection and madness. 'Thou hast a devil (of madness),' they said: 'who seeketh to kill thee?' That the people, however, on the occasion of such hostile manifestations, already stood under the promptings of the pharisaical party, is shown by the answer of Christ, who boldly accuses His enemies of the attempt on His life, before the whole multitude. To their declaration regarding Himself, Jesus replied, 'I have done one work, and ye all marvel at it. Moses gave unto you circumcision (not in the sense as if it were of Moses, but of the fathers); and ye on the Sabbath-day circumcise a man (Lev. xii. 3). If

[1] The ἀδικία is thus, according to John, the fountain of error. Comp. chap. iii. 20; 1 John iv. 1–6, v. 17, and other passages.

then a man on the Sabbath-day receive circumcision, that the law of Moses be not broken—if the law of the Sabbath be suspended even by the law of circumcision, and that *according to the requirement of the law in its integrity*—are ye angry with Me that I have made the entire man whole on the Sabbath-day—whilst circumcision, which suspends the Sabbath, according to its primitive aim, apart from the typical, was appointed to heal or preserve from disease only *one organ* of man? Judge not according to the appearance, but judge righteous judgment.' In this manner did He reprehend the scribes and Sanhedrists who doubted His doctrinal authority, and showed them how badly they themselves were instructed in the law.

And now, some of the citizens of Jerusalem, proud of their connection with the metropolitan city, brought forward another ground of offence. 'Is not this he,' they said, 'whom they seek to kill—which the Judaists in a hypocritical manner, and with them even the people, in their inconsiderateness, had just been denying—and, lo, he speaketh boldly, and they say nothing unto him. Have then the rulers come to know in truth, that this is indeed the Christ? Have they really become convinced in the way of careful examination; and is their conviction also really well founded? Howbeit we know whence this man is. But when Christ cometh, no man knoweth whence He is.' They expressed thus the mystic opinion, which among the later Jews was disseminated in a variety of forms, that the Messiah would appear amongst the people in some mysterious way, without His origin being known.[1] Then cried Jesus in the temple, as He taught, 'Ye both know Me, and know whence I am; and yet I am not come of Myself—in which case ye would certainly know Me (see v. 43, 44)—but it is He who is true that hath sent Me, whom ye know not—and therefore Me also ye do not know.—But I know Him; for I am from Him, and He hath sent Me.' So little did He hesitate to discuss with those opposers the question regarding His origin, that He spoke of it with a loud voice. Then they sought to apprehend Him; but no one laid hands on Him, because His hour was not yet come.

Thus did His opposers manifest their enmity. The Rabbis sought to crush Him with the reproach of His want of school authority, the scribes with the reproach of His lowly descent;

[1] See above, vol. iii. p. 283.

the former having no conception of the exalted teaching of His Spirit, the latter of His exalted origin. Over against these, however, stood many of the people who believed on Him, and said, 'When Christ cometh, will He do more miracles than this man hath done?' The Pharisees heard that the people murmured such things concerning Him; and the Pharisees and the chief priests sent out officers (officers of the temple) to apprehend Him. Jesus met these men with a boldness which deprived them entirely of their self-command, addressing Himself to them as well as to all around: 'Yet a little while am I with you, and then I go unto Him that sent Me.' So long, therefore, He thus intimates, must ye leave Me free. And if ye dare to apprehend Me, and think to hold Me fast, I escape then most of all from your hands—then I go of My own free choice to Him that sent Me. 'Ye shall seek Me,' He continued, 'and shall not find Me; and where I am, thither ye cannot come.' Then He shall be withdrawn from them to an unapproachable distance. It is not only the distance of heaven, but the distance of the Spirit. Then said the Jews among themselves, 'Whither will he go, that we shall not find him? Will he go unto the dispersion of the Hellenes—unto the Jews dispersed among the heathen—and teach the Hellenes?' Mocking, they unconsciously prophesied of the fact, still future, that in the preaching of the Gospel Christ should leave the Jews and turn to the heathen. 'What manner of saying,' they continued, 'is this that he hath spoken: Ye shall seek me, and shall not find me; and where I am, thither ye cannot come?' They seemed darkly to surmise that this word contained the sentence of their future national destiny.

The last day of the feast of Tabernacles was a great festival-day as the conclusion of the celebration, and as a Sabbath—a day on which the congregation was assembled by a special ordinance of the law, and which was therefore distinguished by a special ritual service (see Lev. xxiii. 36). One thing, however, was wanting to that day which marked the others. On the seven preceding days the festive drawing of water took place every morning. A priest, with a large golden vessel, drew water from the fountain of Siloah on the temple mount, brought it into the temple, and poured it out on the altar into a silver basin. This was the commemoration of the miraculous spring which God had opened for the people as they journeyed through the desert.

As, however, the eighth day denoted their entrance into Canaan,[1] no water was drawn on that day. The fountains of the promised land on that day flowed for the refreshment of the people, a symbol of the streams of spiritual blessing which Jehovah had promised them. To this symbolism the words of Jesus on the last day of the feast have manifestly reference. He stood up, and cried, saying, 'If any man thirst—if he not only misses the typical streaming of the water, but painfully also the true—let him come unto Me and drink. He that believeth on Me, as the Scripture hath said (Isa. xliv. 3, lviii. 11; Zech. xiii. 8; Ezek. xlvii.), out of his body shall flow rivers of living water.' From this declaration it followed, that He regarded Himself as the true temple-fountain, the spiritual antitype of the well of Siloah. His promise is very strong. The believer shall not only be satisfied with this water, he shall himself become a fountain—he shall become a fountain of many streams; and the streams shall all of them be living water, everywhere like fountains multiplying themselves. The Evangelist adds: 'But this spake He of the Spirit, which they that believed on Him should receive; for the Holy Ghost was not yet—not yet revealed in this distinctive form of the Holy Spirit, as the Spirit of the perfected life of Jesus,—for Jesus was not yet glorified.[2] The miraculous fountain of the outpouring of the Holy Spirit and of the new life had not yet broken forth from its hidden depth, in order, as a perpetually flowing spring, to send forth its waters in bounteous streams through all the world.

Many of the people now, who heard this saying of Christ, said, 'Of a truth this is the prophet'—the mystic precursor of the Messias. They felt how clearly He expressed the deep longing of their soul after the true spiritual water-drawing of Israel. Others said straight out, 'This is the Christ.' These felt that Jesus not only named their longing, but also satisfied it. But they were met by others with the objection, 'Cometh then Christ out of Galilee? Hath not the Scripture said that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?' These were manifestly well acquainted with the Old Testament, but ill acquainted with the life of Jesus. They formed, however, a contrast to those who

[1] See above, vol. iii. p. 288.

[2] Regarding the correctness of this explanation, see vol. iii. p. 292.

had expressed the opinion, when Christ cometh, no man shall know whence He is; as in like manner those, again, formed a contrast to the Judaists, who demanded that He must proceed from the school of some acknowledged Rabbi. These opposers are thus not at one with themselves in their requirements regarding the Messias, as in like manner also His friends are divided again into two parties. And just in this does the strength of the fermentation in their minds become manifest. Nevertheless, John refers to the main contradiction between enemies and friends, when he adds, 'So there arose a division among the people with respect to Him. Some of them desired to take Him, but no man laid hands on Him.' (Comp. vers. 30, 20, viii. 59, x. 39.) This time also were the enemies of Jesus paralyzed in their attempts on Him by the power and authority that manifested themselves in His teaching and bearing.

Without doubt, to the last-mentioned persons belonged also the officers of the Sanhedrim, who had been sent to apprehend Him. They came back to the chief priests and Pharisees. And they said unto them, 'Why have ye not brought him?' The officers answered, 'Never spake man like this man;' naturally, therefore, also no Jewish councillor. Then answered them the Pharisees, 'Are ye also deceived? Hath any one of the rulers believed on him, or one of the Pharisees? Only this people—this rabble—who know not the law: accursed are they! Only the people,' said they, 'believe on him.' This declaration constrained one of the councillors to reply. Nicodemus, namely, who had come to Jesus by night, being one of them, said, 'Doth our law judge any man till one hath first heard him, and known what he doeth?' (See Deut. i. 16.) In vain, however, did he oppose himself to their fanatical excitement. As they had thrown suspicion on their officers, and cursed the people, they now reviled their colleague: 'Art thou also a Galilean?' it was said: 'search and look; for out of Galilee ariseth no prophet.' That in their fanatical zeal they did not think on, or did not trouble themselves about, the fact, that several of the prophets were from Galilee, need not surprise us; and as little that they, a moment before, ventured to assert in the presence of Nicodemus, No ruler or Pharisee believeth on Jesus. What does not an excited fanaticism venture to assert![1]

[1] Yet our modern criticism believes that the pious Evangelist stated

We have above seen (vol. iii. p. 298) that the paragraph which now follows (vii. 53–viii. 11) belongs indeed to the genuine apostolical tradition, but did not originally fit into this place, and most probably belongs to the history of the last temptations which Jesus had to undergo at the hand of the Sanhedrists in the temple, and perhaps is to be reckoned as belonging to Luke. Probably this place has been assigned to it because it seemed so entirely drawn from the life of the feast of Tabernacles, which was celebrated by the Jews as a joyous popular festival, on which occasion grosser disorders might easily have occurred. In order not to interrupt the connection of the Gospel as it lies before us, we communicate the narrative in question here as an episode of the Gospel history, in which the degeneracy of Jewish life in their festival celebrations, as well as the holy position of the Lord over against the profane administrators of the old theocratic marriage laws in this travesty on all legal decorum, are placed before our view in a very pictorial manner. In the highly organized structure of the Gospel of John, no other place could be found for it, unless we introduced it as an appendix to this section.

And every one went to his own house. But Jesus went unto the Mount of Olives. And early in the morning He came again into the temple, and all the people came unto Him; and He sat down and taught them. And the scribes and Pharisees brought unto Him a woman taken in adultery; and they set her in the midst, and said unto Him, 'Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned. What sayest thou then?' This they said to tempt Him, that they might have an accusation against Him. But Jesus stooped down, and with His finger wrote on the ground. When they still continued asking Him the question, which He had thus by writing on the ground declined to answer, He lifted up Himself, and said unto them, 'He that is without sin among you, let him cast the first stone at her.' And again He stooped down and wrote on the ground. But when they heard this, they went out, being convicted by their own conscience, one after another, from the eldest even unto the last. And Jesus was left alone, and the woman stand-

here what was incorrect, rather than the raging Sanhedrists. And notwithstanding this, it wishes to be called impartial. See above, vol. iii. p. 294.

ing in the midst. When Jesus had lifted up Himself, and saw none but the woman, He said unto her, 'Woman, where are those thine accusers? Hath no man condemned thee?' She said, 'No man, Lord!' Jesus said unto her, 'Neither do I condemn thee: go, and sin no more.'

Such scandals probably broke out not unfrequently amidst the pious formalism of the Israelitish festivals. It was, however, an offensive contrast, when the Pharisees still professed a desire to maintain the ancient theocratic typical laws concerning discipline, whilst they themselves were destitute of theocratic purity. In the few words which He uttered, Jesus brought this home to their minds. Their judgment respecting the woman became a judgment against themselves. Meanwhile, also, the woman had had to undergo the mortal fear of condemnation. Conscious of guilt, she had stood for a time under the impending sentence of the supreme Judge. Christ did not condemn her in the quality of a theocratic judge, which the Jews had attributed to Him. For, according to theocratic law, the woman had to depart free, when the theocratic accusers and witnesses, instead of standing by the charge, slunk away from the place of judgment. The Lord, however, by His conduct on this occasion, brought out the fact, that now another form of administration prevailed, inasmuch as the one typical jurisdiction of the theocracy had divided itself into three parts—into the spiritual jurisdiction of God, the ecclesiastical jurisdiction of the Israelitish Church, and the civil jurisdiction of the Romano-Jewish state. The rights of the latter He could and would not prejudice; the rights of the ecclesiastical jurisdiction had in this case been forfeited by the accusers; and the right of God to condemn the adulteress He would not put in execution in a time of grace, but rather sent the woman home, with an exhortation to repentance,[1] after He had allowed her to feel for a little space the judgment of the Spirit in its full measure, in His own presence.

It may have been towards the evening of the last festival-day, when again the yearly recurring feeling of a want showed itself among those who had taken part in the celebration. In the court of the women, namely, there stood in those days two large golden candelabra, which had been originally lighted on the evening of the second festival-day, to illuminate the temple

[1] See above, vol. iv. p. 76.

space, and to throw their lustre from the temple mount down upon the city; whilst a circular dance, with joyful music, was held around the lights. Without doubt, it was a symbol of the pillar of fire which had shone on the people of Israel by night in their wanderings through the desert. Afterwards they may have been disposed to repeat these illuminations daily.[1] At all events, they missed them when they did not take place; but when they did venture to introduce them, it was as in the case of the drawing of the water on the eighth day (see vol. iii. p. 291), they had no full assurance of the traditional legality of the practice. At the least, they had to lament that the glory was now departing. To such a frame of mind Jesus now attaches a new discourse.

Jesus spake again to them, and said, 'I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life.' What the pillar of fire represented in the type, what the temple-lights as a continuation of that type designated, is found in Christ substantially. He is the eternal pillar of fire, which shines on all wanderers through the wilderness of life, who follow its guidance in the dark night of this world, and imparts to them the true light of life—a light which secures life, rescues life, dispenses life—which is itself a life-giving life. Then said the Pharisees unto Him, 'Thou bearest record of thyself (in thy own matter): thy record is not true.' Jesus answered and said unto them, 'Though I bear record of Myself, yet My record is true; for I know whence I come, and whither I go.' When Jesus previously stood before the judgment-seat of the Jews, and defended His official working on the Sabbath-day, He appealed, with reference to the requirements of the law, to the testimony of the Father as the other great witness, because in that place His own testimony could not suffice (v. 31). Here, however, in private intercourse, they must allow His own testimony concerning Himself to possess full competence and validity, although He indicates by the form of His expression that in this case also another testifies of Him. For His witness is the sure declaration of His absolutely certain self-consciousness, and so also of His divine consciousness; therefore at the same time also a testimony of God. He

[1] See above, vol. iii. p. 278.

knows whence He comes, and whither He goes—His origin as well as the end of His mission; therefore, also, He can give full intelligence respecting His character. And because He knows that He comes from the Father, and goes to the Father in His luminous course through the midst of an erring world, He can with confidence call Himself the light of the world. And thus must He testify of Himself over against them, as they neither know whence He comes nor whither He goes, and therefore, also, cannot testify of Him.

He then proceeds: 'Ye judge according to the flesh—ye form your judgment purely from the external appearance of things, regarding their innermost character;—I judge no man—of Myself. But if I judge, My judgment is true (valid); for I am (in it, as also generally) not alone, but I, and the Father that sent Me. And so also is it written in your law—in the law which should be for you the law in its most proper sense, the Jewish Codex—that the testimony of two men is true (Deut. xvii. 6). I am one that bear witness of Myself, and the Father that sent Me beareth witness of Me.' The clear, sure self-consciousness of Jesus is the first witness, and is confirmed by the second, by the great facts and miraculous powers in which God operates and establishes all His words. Then said they unto Him, 'Where is thy Father?' They demanded thus really that He should present Him as a witness in outward form; and in this they showed to what a frightful extent they had externalized the Old Testament, and reduced it to a *corpus juris*.[1] Jesus answered, Ye neither know Me, nor My Father. If ye had known Me, ye should have known My Father also. These words spake Jesus in the hall of the chest of offerings,[2] as He taught in the temple. And no man laid hands on Him; for His hour was not yet come;—although He thus humbled them in the most central arena of Jewish sanctity.

Once more the Lord found a special opportunity to address the people, as, towards the close of the day, individuals among them began to prepare for departure.

Then said Jesus again to them, 'I go (also) away, and ye shall seek Me, and ye shall die in your sins. Whither I go,

[1] As now-a-days some theologians do with respect to the whole of Holy Scripture.

[2] Not in the treasury; see vol. iii. p 307.

ye cannot come.' Then said the Jews, 'Will he kill himself, because he saith, Whither I go, ye cannot come?' In wanton mockery, they gave utterance to the sentiment, that He meant, perhaps, as a self-murderer, to descend into the lowest hell (see vol. iii. 308); and thither, they thought, they, as the heirs of paradise, could certainly not follow Him. The answer of Jesus showed how clearly He understood them: 'Ye are from beneath,' He said; 'I am from above.' A man thus goes to the place from where, according to the disposition and nature of his inward character, he is. For further explanation, He added, 'Ye are of this world—of the old Æon in its course towards hell—I am not of this world. Therefore have I said (testified) unto you, that ye shall die in your sins.' Still, only conditionally did He say this unto them; and, once more softening the threatening announcement by an evangelical invitation, He adds: 'For if ye shall not believe that I am—who I am; if ye apprehend not My inward character in faith—ye shall die in your sins.' Then said they unto Him, with great eagerness, 'Who art thou then?' They conceived the certain hope that He will now present Himself to them, before their departure, publicly as the Messias. He, however, would not respond to their impure Messianic notions, but, on the contrary, demanded that they should learn the true Messiahship in the features of His own character. Hence the cautious answer which He imparted to them: 'To start with—I am—what I even say unto you.' Thus the Light of the world, the Sent of the Father, the Source of true life.[1] But why does He not tell them all? This He explains in what follows: 'I have many things to say of you, and to judge in you. But He that sent Me is true; and I speak to the world those things which I have heard of Him.' Therefore by the divine words, which make themselves known to Him in the reality of things under the operation of God, are the words of His revelation guided; and it is in accordance with this great law of His life, if He may not entirely describe His own life to them, because in their life there is still too much to judge and to correct.

But they did not understand that He—even now—spake to them of the Father. And from this inability to apprehend His meaning, there arose a series of misunderstandings, which Jesus allowed to come to full maturity, in order to convince them of

[1] Comp. vol. iii. 309–10.

their perverseness of heart. He thus proceeded: 'When ye shall have lifted up the Son of man, then shall ye know that I am He.' To these words the first misunderstanding seems to have attached itself. They understood them probably of His exaltation to the Messianic throne. 'And of Myself,' He continued, 'I do nothing; but as My Father hath taught Me, so I speak.' Here they must have thought of some secret, very cautious political instructions He had received with respect to the establishment of the Messianic kingdom.—'And He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him.' In this declaration, finally, they have probably found an intimation of some great mysterious armament which He has at His disposal. As He spake these words, many believed on Him. Without doubt, in consequence of an entire misconception of what He said, for the meaning of these words was this: When ye lift Me up on the cross, and thereby occasion My exaltation into heaven, then shall ye painfully become acquainted with My Messianic glory in the judgments which come upon you. And yet I may not now present Myself to you as the Messias, in order, if possible, to ward off that destiny. For I do nothing of Myself; and so also speak I nothing of Myself: the decisive watchword, however, has not yet been committed to Me by the Father, but rather has been withheld. This prepares, indeed, a dark path for Me; but the Father, that sent Me, is with Me: He has not exposed Me to spiritual isolation, and to actual destruction among you. This I know; for I live for Him always in all that I do.

Thus did the Lord see Himself suddenly surrounded by a great company of believers.[1] But He now showed them under what conditions alone they could be His disciples, by at once removing their misapprehension. He said to the Jews, who had decided in favour of believing on Him: 'If ye shall continue in My word (as I mean it), then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free.' The explanation lay in this, that the question at issue was not their deliverance from the Romans by the power of a worldly Messias, but their deliverance from the spiritual bondage of error by the truth. They now remarked the cause of the misapprehension,

[1] That Jesus here, ver. 30, speaks with the same people who are later spoken of, ver. 37, is manifest; see vol. iii. p. 313.

and replied, 'We be Abraham's seed, and have never submitted to the bondage of any man—have never acknowledged a foreign lordship.—How sayest thou then, Ye shall be made free?' They speak this, prompting Him, as it were, in order to entice Him forward. They give Him to understand, that they, as Abraham's children, and born lords of the world, do not recognise the supremacy of the Romans. From this it should follow that they do not need an *inward* deliverance—that they are already inwardly free, in virtue of their perpetual protest. They thus intimate that they only stand in want of an outward deliverance. Therefore, also, they leave out from the words used by Christ, ye shall be made free, the limitation adjoined: by the truth. Jesus answered them, 'Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. But the servant abideth not in the house for ever, the Son abideth for ever—in it. If then the Son make you free, ye shall be free indeed.' First, the incontrovertible principle: the doer of sin (who lives in sin) is the servant of sin. Then the application: he who is the servant of sin, cannot be a child in the house of God; to be a servant of sin, makes one to be a slave in reference to God. And by this the right of the child to remain for ever in the house of God, in the inheritance of Abraham, is forfeited. Thus it is in their case. The Son of the house, however, can restore to them this right.

On this He disclosed to them further their own evil inward condition: 'I know that ye are Abraham's seed. But ye seek to kill Me; for My word findeth no place in you.' All that He says to them has misapprehension, resentment, affront, and vindictiveness, even to mortal enmity, for its result. They cannot, therefore, in a spiritual sense be the seed of Abraham. 'I speak,' He then proceeded, in order to indicate to them how far removed they were from true faith in Him, 'what I have seen with My Father, and ye do what ye have seen with your father.' But who must this unnamed father be? This question filled them with suspicious alarm; hence the haughty answer: 'Abraham is our father.' To this Jesus replied, 'If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I have heard of God. This did not Abraham.' How far was Abraham removed from murdering men, from murdering them

because they spoke the truth, because they were even prophets of God! The Lord then added the mysterious but terrible announcement: 'Ye do the deeds of your father—of a father, thus, who is even such a murderer of men and of prophets.' They said unto Him—in anger—'We be not born of fornication; we have one Father, God.' If the question is to be one of spiritual descent, they think, well then, God is our Father, and not in any wise an idol, with which our fathers should be supposed to have committed spiritual fornication by idolatry.[1] To this Jesus replied, 'If God were your Father, ye would have loved Me—received Me in love—for I proceeded forth from God—in My first origin—and I come in My whole manifestation continually from Him.—For I came not of Myself, but He hath sent Me, Why do ye not then understand My speech—the language of My Father's house? For ye cannot hear My word—even listen to it. Ye are of the father, the devil; and the lusts of your father ye will do. He was a murderer from the beginning—as was first made manifest in Adam's fall, Abel's murder, and the death of men generally,—and he hath not taken his stand in the truth—as this has been shown in the lying impostures which he has practised on men;—for there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of the liar.' This is the dark enigma of their enmity towards Him: satanic love of falsehood, and desire for murder, which mutually beget each other. That the lie is the starting point of this enmity, He expresses strongly in the words: 'But I, *because* I speak the truth, ye believe Me not.'

That He does speak the truth, He shows in the declaration He gives forth of His celestially transparent consciousness: 'Which of you convinceth Me of a transgression?'—of a transgression, namely, against the theocratic law, such as they had often desired to lay to His charge. That they had not been able to do, nor were they now able; and in this lay a proof, that He spoke the truth, for the Israelite knew well that head and heart, knowledge and conscience, are mutually dependent.[2] Therefore He continues: 'And if I say the truth, why do ye not believe Me? He that is of God, heareth God's words. Ye therefore hear them not, because ye are not of God.' The truth which

[1] See Stier, vol. v. p. 374.

[2] A truth which the more recent speculation will no longer acknowledge.

Christ speaks, is the word of God. But for this voice coming forth from the eternity of God, concerning the eternal God, they have no apprehension. The conclusion lies near at hand: they are not born of God, according to their spiritual perception and character. Thus the proof for the heavy charge has been rendered. The Jews, however, assumed the air of having been maligned by Him, and of having a right to vilify Him in turn. They answered, 'Say we not truly, that thou art a Samaritan, and hast a devil?' Jesus answered, 'I have not a devil; but I honour My Father—which is not found in a demoniac, so far as he yields himself a prey to an impure spiritual influence, as to a ruling divinity—and ye dishonour (vilify) Me. But I do not—Myself—seek Mine own glory—which ye have done despite to: there is one that seeketh and judgeth.' On this announcement of the judgment, He is again moved by the spirit of compassion, and therefore follows it with the evangelical call: 'Verily, verily, I say unto you, If a man keep My word, he shall never see death.' The Jews immediately transformed again this word of life into a word of death. They said unto Him, 'Now have we known (we see it clearly) that thou hast a devil,'—and yet they had already before laid it to His charge.—'Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death! Art thou greater than our father Abraham, who is dead? And the prophets are dead! Whom makest thou thyself?' Jesus answered, 'If I honour Myself, My honour is nothing. It is My Father that honoureth Me, of whom ye say, that He is your God; and ye have not known Him. But I know Him. And if I should say, I know Him not, I should be like unto you a liar. But I know Him, and keep His word.' Thus He declares that it is not His aim to ascribe honour to Himself: this He leaves to the Father. It is His business only, always to give expression to His own pure consciousness, always to speak from God, according as it has been commanded Him; and the rest He commits confidently to the hands of God. And this also shall be now His demeanour, in the declaration regarding His relation to Abraham, which they have demanded of Him. 'Abraham, your father, rejoiced that he should see My day; and he saw it, and was glad.' The rejoicing of Abraham was his emotion of blessedness, in the faith with which he received the promise of the coming of Christ; the beholding of the

day of Christ, which was granted to Abraham, was an effect of the manifestation of Christ on his present state in the other world. Abraham's greatness thus appears here in a twofold manner, modified by the greatness of Christ. Abraham in this world rejoiced in the coming Christ, who was as yet in the other world. Abraham in the other world rejoices in Christ, who has now appeared in this world: he ever looks towards Christ from the distance like a planet towards the sun; and Christ is the soul, the joy, the heart of his whole blessedness. Christ had in this manner expressed His eternal consciousness over against the Jews, because He could not otherwise make clear to them His relation to Abraham. They, however, heard Him with the ear of a most sterile consciousness, accessible only to the ideas of time and number, and could only marvel at the enormous deficit in the reckoning of His age. 'Thou art not yet fifty years old, and hast seen Abraham!' They could only speak out of the grossness of their own conceptions. Meanwhile they thought they had treated Him with great fairness, by allowing His age to stand at as high a figure as possible, somewhere under fifty years. The more, however, they advanced in their externalism, even to the border line where humanity ceases, to the point where an entire immersion in the ideas and objects of time already formed a prelude to the fable of the wandering Jew, the more did Jesus turn inwards, back into the full consciousness of His eternity, and as if from the depths of His Godhead, He spoke the words:

'Before Abraham became, I am.'

This is the perfect sense of a perfect eternity, in which all times vanish—of the eternity which is before time and after it, above time and within it, in contrast to that mode of conception which sees in time only something temporary, stretched out between two eternities, of which the one is turned into *a time antecedent to time*, motionless as a rock, and hoary, the other into *a time subsequent to time*, dreamlike, flitting and pale. Abraham must *become* Abraham: the Son *was* ever the Son, and the *existence* of the latter is the source of the *coming into existence* of the first. The whole period of time implied in the children of God becoming what they are, revolves as in a circle around the eternally resting, yet moved and all-moving, centre of the self-existing Son of God. Abraham *became*. Christ *is*.

Then took they up stones to cast at Him. For the solemn declaration of His eternity and divinity, they wished to stone Him as a heretic.

But Jesus withdrew Himself from them, and went out of the temple, going through the midst of them. And so He passed by.

That Jesus had not taken flight before His persecutors, was speedily shown. As He passed by—was not yet beyond all the groups of men on the temple mount—He saw a man who was blind from his birth. It is a proof of the perfect composure and calmness of His mind, that He could fasten His eyes on this man, and linger beside him. His disciples asked Him, 'Master, who did sin, this man or his parents, that he was born blind?' They expressed thus a Jewish prejudice, but probably not for the sake of the answer, but to urge the Lord past the supposed sinner, or child of sin, as no doubt they had still in their thoughts the heresy-judges behind them.[1] Jesus answered, 'Neither hath this man sinned, nor his parents; but—therefore is he blind—that the works of God should be made manifest in him.' They should not therefore inquire after the concealed causes of his blindness, which lie far beyond the acts of the blind man and his parents; but fix their eye on its manifest end, that God should be glorified in him. He had thus already intimated to the disciples, that He did not intend to hasten away. 'I must work the works of Him that sent Me while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world'—especially the eye-light of the blind. And while He said this—probably with reference to the decline of the day, the last day of the feast of Tabernacles, which became for Him a symbol of the close of His own life[2]—He spat on the ground, and made clay of the spittle and dust, and anointed the eyes of the blind man with the clay, and said unto him, 'Go, wash in the pool of Siloam.' The Evangelist remarks, This is by interpretation, Sent; so that thus Siloam appeared even in its name to be a type of the Sent of God, the Messias. The blind man had not been able to see the Lord. But he had heard Him speak, and he had heard the mention of His name. The conversation of Jesus with the disciples had preceded the act itself,

[1] See above, vol. iii. p. 329.

[2] As v. Gerlach and others suggest; see Stier, v. 432.

and had been the means of exciting his faith. And he believed truly. He went and washed himself, and came back seeing.

It has been asked,[1] Why did the Lord send the blind man to the pool of Siloam? The answer lies in the previous experiences which Jesus had made in Jerusalem. He had once already healed a sick man in Jerusalem on the Sabbath-day, and this had been reckoned to Him as a mortal offence. It was now again the Sabbath-day. He had indeed no scruple to accomplish the act of healing once more on the Sabbath, but He desired now to do it in a form which should make it still less susceptible of challenge than the previous cure. Now the pool of Siloam was well known to be the pool of the sacred temple fountain. They knew this always, but were especially full of it at the feast of Tabernacles. The fountain of Siloah was, at this feast, the third word in all they said. It was the sacred well of the people, of the temple, of the priesthood, nay, of Jehovah Himself. When thus Christ made the fountain of Siloah co-operate in the healing of the blind man, He drew the sanctuary of the Jews itself into co-operation with Himself, and presented in a very clear light the co-operation of Jehovah, which He had already so strongly asserted in the judicial examination He underwent regarding the former cure. And if the Jews should this time again charge Him with Sabbath profanation, He could appeal to the co-operation of their Siloah, their temple mount, their Jehovah. They appear to have also really felt this to be a manifestation of divine skill; for however much they tormented the man that was healed with their investigations, they did not venture, on this occasion, to commence a process against the Lord Himself.

The neighbours of the blind man, and those who had before seen that he was a beggar, said, 'Is not this he that sat and begged?' Some said, 'This is he.' Others said, 'He is like

[1] 'Interpreters know not what to say as to the meaning of the procedure of Jesus, ver. 6, with the man that was born blind. According to Lücke, no constant rule can be discovered, according to which Jesus made use in His cures of a natural instrumentality, or the contrary. It is, however, sufficiently clear that the operations here have for their object to give to the miraculous act a conspicuous circumstantiality, and to make it be known as a work done on the Sabbath-day.'—V. Baur, in Zeller's *Jahrbücher*, as above, p. 118. Manifestly, Baur also knows no sufficient answer to the question referred to.

him.' But he himself said, 'I am he.' Then said they unto him, 'How were thine eyes opened?' He answered and said, 'The man who is called Jesus made clay and anointed mine eyes, and said unto me, Go to the pool of Siloam and wash! I went and washed, and received my sight.' Then said they unto him, 'Where is he?' He said, 'I know not.' They brought to the Pharisees him that aforetime was blind. And it was the Sabbath-day when Jesus made the clay and opened his eyes. The Pharisees now also asked him, in a judicial examination, either before a synagogue tribunal, or before the tribunal of the Little Sanhedrim, and probably on the day after the Sabbath,[1] how he had received his sight. He said unto them, 'He put clay upon mine eyes, and I washed, and do see.' Then said some of the Pharisees, 'This man is not of God, because he keepeth not the Sabbath.' Others said, 'How can a man that is a sinner do such miracles?' And there was a division among them. They then proceeded with the examination, and said to the blind man, 'What sayest *thou* of him, because he hath opened thine eyes?' He said, 'He is a prophet.' Therefore—after this conclusion drawn by the blind man—the Jews would not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight. And they questioned them, saying, 'Is this your son, who ye say was born blind? How then doth he now see?' His parents answered them in the following words: 'We know that this is our son, and that he was born blind; but by what means he now seeth, we know not; or who hath opened his eyes, we know not. He is of the necessary age—of maturity—ask him, he shall speak for himself.' They possessed the gift of a mind fully awake, and could speak to the purpose. So spake his parents, because they feared the Jews (the Judaists); for the Jews had already resolved, that if any man should confess Him as the Christ, he should be put out of the synagogue. Without doubt, this had happened at the moment, immediately after which they had sent out officers to apprehend Jesus, in the middle of the feast (see vii. 32). Therefore said his parents, He is of age, ask himself. They then a second time called the man that had been blind—called him again before the tribunal—and said unto him, 'Give God the glory,'—that is, with the

[1] See above, iii. 335, note.

sound of pious words; speak by all means the truth, for the sake of God, and in His presence, but only according to its spirit; speak what is pleasing to thy priests, what accords with their notions of God. In this sense they evidently proceed: 'We know that this man is a sinner,' a transgressor of the law. He answered in the most pointed and measured terms, 'If he be a sinner, I know not. One thing I know, that I was blind, and now I see.' This was the most discreet form in which to decline accepting their judgment regarding Jesus, and yet with the assertion of the fact to point to His glory. Then said they to him again—now perhaps expecting another answer—'What did he to thee? How opened he thine eyes?' It became quite evident to the man that they wanted to make him a false witness, and in the place of caution, there now appeared the expression of a lively ironical displeasure. He answered them, 'I have told you already, and ye did not hear: wherefore would ye hear it again? Will ye also become his disciples?' As indeed it has the appearance, if it be with pure intention that ye wish to hear ever anew the report of his glorious deed. Then they reviled him, and said, 'Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses; but of this man, we know not whence he is!' In the measure, however, in which their fanatical zeal increased, there soared aloft in the man interrogated a heroic courage, engendered by a single eye, and a deep surmise of the glory of Christ, sustained by the sense of superiority which belongs to a clear and sagacious understanding, and inflamed by a feeling of moral contempt for this college of unworthy priests and judges. 'Herein lies *also* a marvel,' he said with reference to the miracle of Jesus,[1] 'that ye (the scribes) know not whence he is, and yet he hath opened mine eyes. We know, however, that God heareth not sinners; but if any man feareth God, and doeth His will, him He heareth. Since the world began, was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing.' He bent his discourse again to a cautious termination, and leaves it to them to draw the conclusion for themselves, of an unheard-of prophetic glory, from the unheard-of miracle of Jesus, which he has thus magnified in their hearing. Their verdict on him was to the effect:

[1] See Stier, v. 444.

'Thou wast altogether born in sins—bodily and spiritually; according to the body, as blind; according to the spirit, as a heretic—and thou wilt teach us?' 'And they cast him out'—out of the door, and out of the synagogue, both were one.

Jesus heard that they had cast him out. And when He found him, He said unto him, 'Dost thou believe on the Son of God?' He answered and said, 'And who is He,[1] Lord, that I may believe on Him?' He is thus ready unconditionally to follow the guidance of Jesus. Jesus said unto him, 'And thou hast already seen Him, and it is He that talketh with thee.' The Evangelist John has preserved to us, from the ministry of Christ, many histories of the calling of disciples, in which the attraction of noble minds to Himself by Christ discovers itself in the most attractive form, in which the love which rescues appears in all the charms of its loveliness, and graciousness shows itself in union with gracefulness, so that one is reminded of the relation subsisting between grace as expressive of manner, and grace as expressive of disposition. He salutes Simon with the significant words, Thou art Simon, the son of the Dove: thou shalt be called Cephas, the rock (in which the dove nestles). He receives Nathanael, in spite of his contemptuous judgment concerning the Nazarene, with the words, Behold an Israelite indeed, in whom is no guile! and shows him how deep He has looked into his inner life, so that Nathanael, entering into the fellowship of this noble spirit, answers, Master, Thou art the Son of God, Thou art the King of Israel (of the Israelite without guile). So here He responds to the lively question of the man who believes on Him, and does not yet know that he believes on Him, with the words: And thou hast seen Him, and it is He that talketh with thee. Without doubt He meant thereby to say, the man who has received his sight had already begun to see Him, while he was still blind.[2] How otherwise would that man have so patiently allowed his eyes to be anointed with mud, and have gone in this condition to wash in the pool of Siloam? The answer of the man showed that the Lord had rightly described his spiritual state. He said,

[1] Regarding the reading καὶ τίς ἐστι, in contrast to the reading τίς ἐστι, *vid.* Lücke, ii. S. 391.

[2] Thus the difficulty which has been found in the expression ἑώρακας (*vid.* Lücke, ii. 392) resolves itself into a beautiful significance. This interpretation is also favoured by ver. 39.

'I believe, Lord,' and he worshipped Him. And Jesus said, 'For judgment I am come into this world, that they which see not might see, and they which see might become blind.' These words stood naturally also in a close relation to the excommunication which the man who had received his sight had just had to experience at the hand of the Pharisees, for Jesus' sake. This some of the Pharisees who were with Him, listening to the conversation, understood well, and they said unto Him, 'Are we also blind?' Jesus said unto them, 'If ye *were* blind—were simply blind, acted according to your best knowledge and conscience, and longed for the light—ye should have no sin; but now that ye say, We see, therefore your sin remaineth.' Just because ye pretend to see, and in part also do see, and harden yourselves against knowledge and conscience, even to total blindness, therefore is your sin retained; *i.e.*, therefore ye, who have excommunicated the man that hath received his sight, are and remain yourselves under the ban. The expression of Jesus manifestly has reference to the excommunication which had befallen the blind man.

The parable also, which the Lord now addressed to these Pharisees, had a close connection with the reprobate exercise of pastoral duty, which they had exhibited towards the man who had been blind during his judicial examination, and in which their soul-murdering pastorate was reflected.

'Verily, verily, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the doorkeeper openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep—calling them by name, for these must in preference to others be designated by their names, as being select and peculiar—he goeth before them, and the sheep follow him, for they know his voice. And a stranger will they not follow, but will flee from him, for they know not the voice of strangers.'

This parable spake Jesus unto them, but they understood not what things they were which He spake unto them. He therefore gave them the explanation, as follows:—

'Verily, verily, I say unto you, I am the door of the sheep.—The condition of the entrance of the blessed operation on their

souls.—All that come in My stead—who sought an entrance not in My name, spirit, and word, but in their own name—are thieves and robbers; but the sheep—the true members of the Church of God—did not listen to them. I am the door. By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but to steal, and to kill, and to destroy. I am come that they might have life, and that they might have it more abundantly.' This is the first form of the parable. It is the nocturnal image of the sheep-fold of God. The chief point is the door, and entrance by the door of the fold. The door is Christ; the entrance by the door is entrance in the name of Christ, with reference to His pre-existent and eternal character. The doorkeeper is not here further explained; doubtless it is the Spirit of God. Those who, in Christ's stead, come to the flock, are such as come in their own name—all false prophets, priests, teachers, princes, and popular leaders. They are thieves and robbers: they have no other interest, than to enrich themselves at the expense of the flock; exercise no other influence, than to destroy the flock; and one knows them by this, that the true members of the Church do not follow their call. To these enemies of the flock are placed in strong contrast the true shepherds, who enter by the door. The latter rescue their own soul, by faithfully caring for the flock. They can go in and out into the fold; for the doorkeeper openeth to them, and the sheep know them and follow them. They find the right pasturage for their flock. Also for themselves; for all shepherds besides Christ are under-shepherds, and as such belong themselves also to the flock. Such is the contrast between Christ and the enemy of the flock, the thief. The latter comes only to destroy the flock. Christ, on the contrary, comes for its salvation. He secures its life—as the closed, protecting door, and secures the fulness of it—as the open door to the good pasturage.

In these last words the day picture of the New Testament fold, in its contrast to the night piece, representing the fold of the Old Testament, is already introduced.

'I am the good shepherd. The good shepherd giveth his life for the sheep. But the hireling, who is not a shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf plundereth them, and scat-

tereth the sheep. The hireling fleeth because he is an hireling, and careth not for the sheep. I am the good shepherd—standing in the very opposite relation to the sheep—and I know mine own, and am known of mine, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep.' Thus is Christ the good shepherd in the true sense, as He is likewise the true vine, the true fountain, the true bread of life. All pastoral faithfulness is only a reflection of His shepherd's care. And this is the token of His pastoral faithfulness, He lays down His life for the sheep. But the hireling, who forms a contrast to the true shepherd, is known by this, that he takes to flight so soon as he sees the wolf, the destroyer of the flock, coming. The thief, who threatens the nocturnal security of the sheep, resolves himself into the twofold form of the hireling and the wolf, who become the source of danger to the flock by day. The hireling is the official teacher and guide of the sheep, without heart for the Lord, and for the flock, appearing oftentimes under the most legalized ecclesiastical form: the wolf is the false teacher, and seducer, and destroyer, who breaks into the fold, bringing desolation with him. The hireling and the wolf stand in intimate mutual relationship: the flight of the one furthers the rapine of the other. The character given of the hireling is, that he does not care for the sheep. The good shepherd, on the contrary, is known by this, that he is devoted to the flock as it is to him. This shepherd is Jesus. As the Father hath known Him with the look of love and faithfulness, and He the Father, so He knows His flock, and the flock know Him.

In this manner did the Lord characterize the Pharisees, as the shepherds of the people. Their destructive leadership was thus judged, and the fact was explained, why the man that had been blind had not allowed himself to be seduced by them, why he had turned away from them and joined himself to Jesus: a picture of all the elect among the Jewish people.

When the Lord spoke the word, I lay down My life for the sheep, He found it needful to indicate the whole meaning in which He desired this expression to be understood. He therefore proceeded:

'And other sheep I have, which are not of this fold. And them also I must bring. And they shall hear My voice. And

there shall be one fold, one shepherd.' This He spoke of the *compass*, of the *range* of the effects of His death. He will not offer Himself for the Jews alone. He has other sheep also—even now in His eternal dominion by the Spirit of God, He has other sheep without, far and wide. These He will bring by the power and operation of His death, to unite them with the sheep from among Israel; and they shall give a ready ear to His voice, and follow Him. Thus of the separated sheep there shall be one fold, as there is only one Shepherd, in whom all true under-shepherds dissolve and disappear.

'Therefore doth My Father love Me,' He continues, 'because I lay down My life, that I might take it again.' This is the *inward and intensive power* of His sacrificial death, in contrast to the range of its influence already spoken of. The love of the Father is, above all, fixed on His joyful self-sacrifice, on His absolute resignation or priestly spirit. What, however, makes this priestly spirit to appear in all its truth and glory before the eyes of God, is the perfect assurance of His resurrection in this willingness to die; the courageous anticipation of life in the intrepidity of this death; the undaunted, kingly spirit in this priestly spirit; the absolute trust in God in this absolute resignation to God.

From this characteristic of His sacrificial death, it follows that it was entirely voluntary, and yet also a perfect act of obedience. This He expresses in the words:

'No one taketh it (My life) from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father.' This is the law for the guidance of His life: *full power* and *authority* to die as a sacrifice for the world, *full power* and *authority* to rise again from the dead. In this way His choice is one with the appointment of the Father, as His hope of life is one with His courage in death.

The Lord was, in the first instance, led to this reference to His death by the persecutions which the man that received his sight had undergone for His sake. He took the part of the excommunicated man, and received him faithfully into communion with Himself; although this again increased the hatred of the Pharisees against Him. He declared to them, that if they,

as hirelings and wolves, sought to destroy the sheep, He, as the faithful Shepherd, would become security for them with His life.

And again there arose a division among the Jews for these sayings. And many of them said, 'He hath a devil, and is mad: why hear ye him?' Others said, 'These are not the words of one that hath a devil. Can a devil open the eyes of the blind?'

Manifestly, the powerful fermentation and commencing separation between the elements and children of light, and the elements and children of darkness, is the fundamental feature of the whole section. The section begins with the delineation of a threatening collision (chap. vii. 11–13); it closes with the outbreak of an already far advanced and strongly manifested division (chap. x. 19–21). This fermentation progressing towards separation, meets us in the Sanhedrim, as also among the people. Its strongest manifestation is the great fluctuation from unbelief to faith, and again from faith to unbelief, even in the same hearers. The most pointed expression for it is found in the reference of Jesus to the fact, that now they who see are made blind, and the blind receive their sight.

Here also, again, a further development of the ideal relationships in the life of Jesus, and of the transformation of the world towards its ideal end, discovers itself through the light of His life. In the first place, we learn the ideal rabbinical dignity of the Lord in contrast to the rabbinical dignity among the Jews, and His true exaltation of origin in contrast to the high birth which the residents of Jerusalem bring into competition with it. To the temple police Jesus discovers Himself in regal freedom, as one who can neither be touched nor hindered when He chooses publicly to appear, and equally as one who can neither be reached nor found when He hastens away (absolutely free, alike when He keeps His ground, and when He becomes a fugitive). To the Diaspora of the Jews among the Greeks He presents the image of a higher Diaspora in the other world, to which He thinks of retiring before His persecutors. The fountain of Siloah is turned by Him into a symbol of the spiritual fulness of His own life; the joyous drawing of water into a symbol of the communication of the Spirit, to be dispensed by Him to believers. In passing, we then see a bright ray fall on

the coarseness with which an antichristian conclave can curse and revile in its excitement against Him; and again a bright ray on the falsifications of history, into which antichristian scribes can fall in the violence of their passion, or which they can even allow themselves to make; a reproach from which all the efforts of a learning of a kindred spirit in our days in vain strive to purge the Sanhedrim. But Christ proceeds further, and makes us see in the festive illumination of the temple (thus indirectly also in the pillar of fire in the desert) a symbol of His soul-enlightening character and operations as the light of the world. His present farewell to the temple is, in His view, a sign of His speedy farewell to His people Israel. In the misapprehension of the Jews, who seem to be brought to believe in Him, whilst in truth they have removed themselves further from Him than before, He brings to light the poisonous nature of the inward unbelief, which lay hid in their worldly Messianic hopes and opinions, taking for the moment, as the basis of His conversation, the supposition common to both parties through this misunderstanding, that He was the Messiah. He then places the image of true freedom over against their chiliastic, fanatical, and demagogical notion of freedom, or also over against their real Jewish bondage. Thereupon the relation of Abraham and his true children to the life of Jesus is exhibited in its higher light; and, on the other hand, the Lord throws a strong beam of light on the preexistence of the devil, his dark operations amongst mankind, his kingdom: we are made acquainted with the essential characteristics of the satanic spirit, both in the father of lies and in his children. We see the earthly life of Abraham and of the prophets, as well as their life in the other world, in the light of the character of Christ: the coming into being of the children of God in its contrast to the eternal existence of Christ. A bright though isolated ray of light falls even on the inward condition of the demoniacally possessed. Thereafter a new symbolical relation of the water of Siloam to the life of Christ is illustrated: the pool of Siloam is a symbol of the healing virtue of Christ; but at the same time a sign of the co-operation of Jehovah, to whom the temple of Israel is dedicated, with the miraculous act of Jesus on the Sabbath-day. To this is attached an illustration of the blind receiving sight in Israel and in all the world, in contrast to the seeing, who become blind, as exhibited in the

case of the blind man healed by Christ, and of the Pharisees, who in their self-inflicted blindness oppose themselves to Him. We see, further, how the blind beggar, who sat at the temple-gate, becomes an enlightened preacher of repentance to the blinded priests and scribes who rule in the temple. After this, we get a sight of the clerical temple-ban in its entire impotence: how it cannot hinder the excommunicated man from attaining to the blessedness of faith; whilst the Lord, at the same time, points the eye to the really heavy ban of sin under which those who pronounce the sentence of excommunication are themselves placed (chap. ix. 41). The Lord then describes the sheep-fold and the flock in their symbolical significance for the kingdom of God. We become acquainted with the true door for the souls of men, and on the other hand, also, with the true marks of soul-seduction in all pseudo-messianic systems, in all perversions of the pastoral office, in all despotisms and hierarchical dominations; and as the false guides have been presented to us from one point of view as thieves and robbers, they appear in another respect in the forms of the hireling and the wolf, and in the mutual relation which subsists between both. In the entire threefold sphere of school, state, and church, no false exercise of spiritual influence or of official duty can occur which is not here illustrated and explained. As, however, the nocturnal thief, when seen by day, passes partly into the hireling, partly into the wolf, the nocturnal under-shepherd, on the other hand, by daylight and on the pasture-ground, melts, in the presence of the chief Shepherd, into one of the flock. But all true pastoral life on earth, as well in the department of nature as in the department of spirit, is here made a prophecy of the good Shepherd, who lays down His life for the sheep. The relation of Christ to His own, especially according to their eternal election, grounded as it is on His relation to the Father, is here brought out in its fundamental characteristics. We see the two flocks in their grand historical delineations, the one enclosed in a fold, the other which is not of that fold, or rather is without fold, and how they are made one flock under the one Shepherd. Finally, also, the death of the faithful Shepherd is explained, as well in the wide range of its influence as in the depth and intensity of its power; and at the last we see how powerfully already this reference of Jesus to His death furthers the process

of separation, in which we are met by an image of the coming judgment.

NOTE.

The period of all the transactions included in this section stretches from the first days of the feast of Tabernacles to some days immediately succeeding its close.

SECTION VI.

THE SEPARATION BETWEEN THE CHILDREN OF LIGHT AND THE CHILDREN OF DARKNESS EFFECTED BY THE POWER OF THE LIGHT IN THE LIFE OF JESUS.

(Chap. x. 22–xiii. 30.)

The great fermentation called forth by the influence of Christ on the spiritual world around Him, comes at length to a crisis. The opposition between the elements of light and the elements of darkness, in individual minds, reaches the point of decision. Some attach themselves to the light, others to the darkness. By this decision the separation between the children of light and the children of darkness is introduced. It presents itself first in the breach between the ruling party in Judea,—which wishes to stone the Lord, and compels Him, by its persecution of Him, to make His escape,—and the believers in Perea, who readily receive Him and afford Him an asylum. Proceeding on its course, it produces a separation between the unbelievers and the believers in Judea at the grave of Lazarus. A similar separation meets us in the antagonism displayed between the rejoicing of the festive multitude, who make a triumphal procession in honour of the Lord, and the rage of the Pharisees at this act of homage. Again, a new separation is caused by the opposition between the believing Hellenes, who come to seek the Lord, and the hardened portion of the people, from whom He withdraws Himself. As the completion of these separations, appears the purging of the company of the disciples

from the presence of Judas, which had already indicated its approach at the anointing in Bethany. This forms the close. It is the type of the completion of the judgment, of the completed purification of the Church.

According to the Gospel of John, the Jewish festivals during the life of Jesus had a peculiarly tragic significance. According to their proper aim, they should have been nothing else than days prophetic of His coming—a constant advent-celebration; but they have become the great days of offence, on which the rejection of Jesus hurries on from its incipient stages to its final completion. At the first Passover feast at which He publicly appears, His mode of operation already occasions suppressed astonishment among the Judaists. At the second feast which He publicly celebrates—the feast of Purim—they take such offence as to commence a process against Him with a view to put Him to death. At the third festival—the feast of Tabernacles—a resolution is taken by the Sanhedrim to take Him prisoner in order to put Him out of the way, and likewise to excommunicate His open adherents. We see Him now for a fourth time appear at a feast—the feast of the Dedication; and they form a design to stone Him to death. This is the prelude to the last Jewish festival, at which the proscription of the true spirit of these festivals, or the rejection of Christ, is completed—the Passover feast at which He was crucified.

And it was the feast of the Dedication at Jerusalem, and it was winter.—This festival was celebrated in remembrance of the re-consecration of the temple, which had been profaned by Syrian idolatry. It had been appointed by Judas Maccabeus, and lasted eight days. It took place in the month Chisleu; and on this occasion its commencement was on 20th December.[1]—And Jesus walked in the temple, in Soloman's porch—on the eastern side of the temple; according to tradition, a remnant of the first temple: hence the name.—Then came the Jews around Him, and said unto Him, How long dost thou hold our minds in doubt? If thou be the Christ, tell us plainly. This was the last transient blazing up of a desire to do Him homage, under the condition that He would respond to their chiliastic-political Messias-ideal, and in so far the last repetition of the temptation in the wilderness, which He had also once again encountered at

[1] See above, vol. iii. p. 431.

the feast of Tabernacles.[1] The answer of Jesus bears witness to the most prudent caution: 'I told you, and ye believe not (because, namely, He had not said it in their sense). The works that I do in My Father's name, they testify of Me. But ye believe not,' He said again, 'because ye are not of My sheep, as I said unto you.' He had told them this about two months before; and indeed He had said it to the same party, on an entirely similar occasion, when they wished to stamp Him as the Messiah according to their chiliastic notions. Therefore He must come back on the words which He had then spoken to them.[2] They did not believe Him in the higher ethical sense in which He demanded their faith. They would not submit themselves to His spiritual guidance, but wished to guide Him as their instrument. As for the rest, they seem really to admit that He may possess the historical predicates of the Messiah. This interpretation of the words of Jesus follows clearly from the sequel: 'For My sheep hear My voice, and I know them—in their progress towards the light, they have unfolded their real individuality, their capability of being recognised—and they follow Me—they do not demand that Christ follow them. And I give unto them eternal life. And they shall never perish, neither shall any one pluck them out of My hand.' This He said to them, probably, in the first instance with reference to their wretched public policy, whose predominating principle was the fear that they would perish under the dominion of the Romans, if they did not free themselves from it by a political Messias; but also with reference to the faithful among the people who followed Him, but whom they persecuted and desired to pluck

[1] Stier's opinion (v. 484), that my conception of this passage must be relegated to my other unexegetical imaginations, I allow to pass with various other authoritative judgments pronounced by him. So long as Stier thinks that a willingness on the part of the Jews to believe in Jesus, in the sense of their chiliastic expectations, must be regarded as a real willingness to believe,—that their determination, therefore, not to believe in the sense of Jesus, contradicts the supposition of a chiliastic *willingness to believe*,—he has not understood my 'unexegetical imagination,' and here also, no doubt, as not unfrequently, the text of John itself.

[2] What has been urged by Strauss, against the historical probability of Jesus referring back to the allegory of the good shepherd, has been already refuted, see vol. iii. 439, but has been again served up by Baur, *Kritische Untersuchungen über die kanonischen Evang.* 181, without paying any regard to that refutation.

out of His hand. 'My Father, who gave them to Me, is greater than all. And no one is able to pluck them out of My Father's hand.'

'I and the Father are one!'

In these words lay, in the first place, the proof that His people are hid in the Father's hand. He and the Father are one. Consequently, the sheep who are in His hand are also in the Father's hand.

At the same time, however, these words expressed the peculiar mystery of His being, His true Messianic character in contrast to their idea of the Messias; the consciousness of His unity with the Father in His divine existence, as also in His will, thus His divinity.

Then the Jews took up stones again to stone Him. This was the constant cause of offence which they found in the life and in the words of Christ: His real oneness with God, which involved the real propitiation, and the real Church, and the real worship, and from which proceeded, as a necessary consequence, the dissolution of their entire typical priestly glory, their learning, and their righteousness.

Jesus, unruffled by this outburst of rage, calmly replied, 'Many good works have I showed you from My Father. For which of these works do ye stone Me?' He could with good ground put this question, as He was conscious of the unity of His life in work and word, and as the life exhibits itself proportionally stronger in works than in words. More calmly and beautifully He could not have expressed the consciousness of His innocence, and more pointedly He could not have told them that they desired to kill Him for righteousness' sake, and thus made themselves the executioners of a pseudo-theocratic criminal jurisprudence of darkness, in opposition to the light. This rebuke brought them in some measure to reflection. They replied, 'For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.' They have, therefore, the notion, that the human and the divine exclude each other, and this they regard as orthodoxy. Jesus answered them, 'Is it not written in your law—that so imperatively binds you, as ye say, whilst to Me it is more than law, namely, life—I said, Ye are gods (Psa. lxxxii. 6[1])? If now he

[1] On this passage, see Stier, v. 500.

called them gods, unto whom the word of God came—the prophets and judges as the representatives of the Deity—and the Scripture cannot be broken—in its development; must rather therein be fulfilled, that the development may proceed to its completion, that the true manifestation of God may follow the typical representatives of God, and the Son of God, the theocratic-symbolical gods—say ye of Him whom the Father hath sanctified and sent into the world, Thou blasphemest, because I said, I am the Son of God?' By doing so, they themselves blaspheme the developing force, the vital germ and kernel, of the Old Testament, which they profess to hold so sacred. 'If I do not the works of My Father—undeniable divine works—believe Me not. But if I do, though ye believe not Me, believe the works, that ye may (gradually come to) know and believe that the Father is in Me, and I in the Father.' As they have not sufficient vital power in them to exercise faith immediately in His person, and thence to pass over to a belief in His miracles, He points out to them that they should at least attempt the reverse method of a lower-toned, embarrassed orthodoxy, and from an acknowledgment of the divinity of His works proceed forward to a belief in His person. This contrast of a twofold manner in which faith unfolds itself, a more noble and a more ordinary, appears on various occasions in John, particularly chap. v. 36, 37, xiv. 11. Yet both ways conduct to the goal, if one honestly pursue them. Even by the last, one may come to the apprehension that the Father is in Christ—that the life of Christ thus is the representation of a pure divine activity in Him, the prophetic function in its absolute form—and that He is in the Father—that His life is pure resignation to God, and self-apprehension in God—absolute high-priesthood; and thus has one arrived at the conclusion, that He and the Father are one—that He is the eternal King, the Son of God, who, in the absolute appointment of God, and acquiescence in His determination, finds His own eternal, free self-determination.

Then they sought again to lay hold of Him—to take proceedings against Him in a less violent form;—but He escaped out of their hands. Once more He passed in invulnerable majesty through the company, who would gladly have apprehended Him. This time, however, their rage was already so excited,

that they were on the point of pursuing Him, in order to take Him prisoner.

The withdrawal of Christ had on this occasion a more serious import than formerly. The mortal enmity of the Pharisees had now ripened to the full. Their resolution was taken.

This occasioned Jesus to turn His face towards the mountains of Perea, where a more susceptible people waited for Him. He went therefore again beyond Jordan, into the region where John at first baptized; and there He abode. It now showed itself here, with what blessed effect John had prepared the way for Him.—Many resorted to Him, and said, John indeed did no miracle; but all things that John spake of this man were true. And many believed on Him there—in that region.

The friends of the light in Perea form a strong contrast to the votaries of darkness in Judea. This is the first form of the separation.

However, not all inhabitants of Judea had forsaken Him, although here the party of His enemies was predominant. This was soon to become manifest.

Now a certain man was sick, Lazarus, of Bethany, the town of Mary and her sister Martha. It was that Mary who—as is already known to Gospel recollection, and as is afterwards narrated chap. xii.—anointed the Lord with ointment, and wiped His feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto Him, saying, 'Lord, behold, he whom Thou lovest is sick.' It was the announcement of a strong trust in a delicate request. When Jesus heard that, He said, 'This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby'—which is at all times one with the glorifying of the Father. Now Jesus loved Martha, and her sister, and Lazarus.—With all the three He was united by an intimate friendship, and they were specially dear to Him.—When He now heard that he was sick, He remained still two days in the same place where He was. Certainly He did not continue there under any mere pretext, but was detained by the holiest and most pressing labours; yet with the consciousness that thus also it was best for the anxiously longing sisters in Bethany. Nevertheless it was a mystery to those about Him, that He remained under these circumstances, which His disciples sought to explain by the necessity of avoiding the country of Judea on

account of His persecutors. This opinion seems to have established itself among them. Then, after the expiry of this time, He said unto His disciples, 'Let us go into Judea again!' His disciples said unto Him, 'Master, the Jews of late sought to stone Thee, and Thou wilt go thither again?' Jesus answered, 'Are there not twelve hours in the day? If any man walk in the day, he stumbleth not; for he seeth the light of this world. But if a man walk in the night, he stumbleth; for he seeth not the light of this world.' We have already met with this parable in another form, when Jesus lingered with the blind man on the temple mount. On that occasion the disciples seemed disposed to exhort the Lord to haste; on this, they exhort Him to delay. Then, He probably connected the parable with the setting of the sun; here, with the early morning, the time of departure. The day with its twelve hours lies before Him; a figure of man's life-time. He means to say, the duration of his life is measured out with certainty to man. He must not spend his life-time in anxious fear of death, which hinders him in the work of his calling, but in life's full certainty. The true day of his life is, however, one with the day of his duty, which is the day of his day. If he walks and labours in the light of his daily duty, his life also is abundantly secured to him for this purpose. If, however, he seeks wilfully to lengthen the day of his life, at the expense of the day's work of duty appointed him, he then walks in the night, he stumbles and falls. As now, on the one hand, the day of one's life and the day of one's calling are one, so that one is certain of the first along with the second; so also, on the other hand, the night of death is one with the night of the cessation of the earthly calling. When thus a man has reached the termination of his calling, he infallibly finds the pebble in the way, and experiences the dimness in the eye, by which his death is brought about. Is he however inclined, as in this case the disciples were, to prolong his life at the cost of his calling, he will then discover, that with the walking in the night of unfaithfulness to duty, the day of life itself will also become to him a night, in which he, in a spiritual sense, stumbles and falls. The last thought predominates here. Indeed, the parable is rather spoken with reference to the disciples than to the Lord; hence the significant expression: If any man walk in the day, he stumbleth not; for he seeth the light of this world. The light of the world shone in

the most proper sense on the day of their life, and they should be assured, that they would not stumble and fall, so long as they walked in the brightness of this light. Had they turned their backs on Him, they would have fallen into the darkness of night, which would have been their ruin. When He had thus encouraged them,[1] He said further, 'Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.' Then said His disciples, 'Lord, if he sleep, he shall recover.' The words of Jesus intimated that the journey was necessary: Lazarus sleeps, I must awake him out of sleep. They were disposed to draw the opposite conclusion: If he sleep, it is a sign that he already begins to do well, without its being needful for Thee to hasten to him. They have thus an *interest*, on this occasion, not to take His words, he sleepeth, in their deeper meaning. The Evangelist remarks: Jesus, however, spake of his death; but they thought that He spoke of the slumbering of sleep. Then said Jesus unto them plainly, 'Lazarus is dead. And I am glad for your sakes that I was not there, that ye may believe—learn to believe better.—Nevertheless, let us go to him.' Then said Thomas, who is called 'The twin,' unto his fellow-disciples, 'Let us also go, that we may die with him—with whom we go, and whom we will not forsake even in death.' It is a gloomy, melancholy word, and therefore also obscure. The gloomiest thought in it is this: We shall probably rather sink with Lazarus into the tomb, than draw him out of it. Yet the bright star of fidelity shines on the dark ground of despondency: rather die with Jesus through faithfulness, than live separated from Him by unfaithfulness. This is the character of Thomas.[2]

Then, when Jesus came, He found that he had lain in the grave four days already.—Lazarus had thus died on the day of the departure of the messenger, and been immediately buried: the two days of the journey hither and thither, and the two days of the delay of Jesus in Perea, make four days. Bethany lay not far from Jerusalem, about fifteen stadia ($1\frac{3}{4}$ miles). And many Jews had come to Martha and Mary, to comfort them concerning their brother. When now Martha—as superintendent of the household, always active, and the first to receive the messengers—heard that Jesus was coming, she went to meet Him—at

[1] Beautiful: Ταῦτα εἶπε καὶ μετὰ τοῦτο, κ.τ.λ.

[2] See above, vol. iii. p. 50; and comp. p. 466.

once, according to her usual assiduous manner, without first acquainting Mary with it.—But Mary sat—meanwhile—in the house. Then said Martha unto Jesus, 'Lord, if Thou hadst been here, my brother had not died! But I know, even now, that whatsoever Thou wilt ask of God, God will give it Thee.' Martha speaks in words of strong confidence. The first expression of it is: Jesus would certainly have restored the sick brother, if He had been there. The second is still stronger: if it now pleased Him, He might still obtain even the highest request from God. She does not venture to name this highest thing which she has in her mind. Manifestly Martha must already know of previous cases in which Jesus had raised men from the dead. Jesus responded to her thought with the word of promise: 'Thy brother shall rise again.' Martha saith unto Him—perhaps in part to learn in what sense He meant this, but also, no doubt, in the fear, that He possibly speaks only of the future resurrection of the dead—'I know indeed that he shall rise again in the resurrection at the last day.' Jesus said unto her, 'I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth, and believeth in Me, shall never die. Believest thou this?' From the one fundamental truth, that Jesus is the resurrection and the life, there follows, in its two aspects, the rising again of believers through Him: The dying believer shall live again, because with Christ he carries down a quickening life with him into the grave: the living believer shall never die. So far as death in its outward appearance is superinduced on the life of the Christian, his life is a future resuscitation of life in visible manifestation. So far, however, as faith is the governing principle of his life, he shall never taste death in the centre and kernel of his life. Martha saith unto Him, 'Yea, Lord, I have believed that Thou art the Christ, the Son of God, who cometh into the world.' And when she had thus spoken, she went away, and called her sister Mary secretly, saying, 'The Master is come, and calleth thee.' As soon as she heard that, she arose quickly and came unto Him. For Jesus had not yet come into the town, but was still in the place where Martha met Him. The Jews then, who were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, 'She goeth unto the grave, to weep there.' Then when Mary was come where

Jesus was, and saw Him, she fell down at His feet, and said unto Him, 'Lord, if Thou hadst been here, my brother had not died.' When Jesus therefore saw her weeping, and the Jews also weeping who came with her—followed her—He groaned in the spirit, and was troubled—in infinitely strong sympathy with pure suffering, as also in infinitely strong self-possession, over against the spirit of temptation in the melancholic despondency which accompanied that suffering.[1] And He said, 'Where have ye laid him?' They said unto Him, 'Lord, come and see!' Jesus wept. Then said the Jews, 'Behold how He loved him!' And some of them said, 'Could not this man, who opened the eyes of the blind, have caused that this man also should not have died?' Here already a twofold position towards Jesus seems to discover itself. Some see only the bright radiance of His love for Lazarus; others fix their eyes on the circumstance, that He has not prevented Lazarus from dying, and they seemed almost ready to say, Rather should He have omitted the cure of the blind beggar on the Sabbath-day, than the restoration of so dear a friend, laid so near his hand. But Jesus again groaned in Himself—a sign that it was especially the seductive despondency and gloom in the temper of the Jews, the atmosphere of death in which they breathed, against which, in the unmixed strength of His life, He had to contend—and so He came to the grave. It was a cave, and a stone lay upon it. Jesus said, 'Take ye away the stone!' Martha, the sister of him that was dead, saith unto Him, 'Lord, by this time he stinketh; for he hath been dead four days.' From this circumstance, therefore, she concluded, that he must already be a prey to corruption; and this thought caused her for a moment to doubt, whether it would have any result to open the grave, and whether it would not be more suitable to avoid the sight of the dead in this repulsive condition. Jesus saith unto her, 'Have I not said unto thee, that if thou wouldest believe, thou shouldest see the glory of God?' Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, 'Father, I thank Thee that Thou hast heard Me. And I know that Thou hearest Me always. But because of the people that stand by, have I spoken the word, that they may believe that Thou hast sent Me.' That is, He will in this case cause the miracle to be seen, as a manifest answer to prayer. His

[1] See above, iii. 471.

miracles are indeed so always; for He doth no miracle without prayer, and none without the responsive co-operation of the Father. On this occasion, however, He prays aloud, and aloud He represents the miraculous act, which He is about to perform, as a gift of God. Nay, He declares expressly, that He desires it to be so regarded, and that He, on this account, names the Father as the author of the work. Hence it follows, that He makes this work to be a solemn sign that God hath sent Him, that God is one with Him, and grants Him all the results of His operations.[1] We saw how He exhibited this truth in a pictorial form in the cure of the blind man by the co-operation of Siloam; here He brings it out still more clearly, by basing the whole miracle on the prayer spoken aloud to the Father, by solemnly calling on Him, who in this great miracle shall testify to the truth of His life. In this way He desires to set aside the last remnant of a pretext, that He performs His miracles by the power of a strong egotistical will, or even by the help of the powers of darkness. The miraculous act must be seen, after this invocation of God, to be purely a divine act, and the divine act must become the last seal to the fact, that He is the Sent of God. When He had thus spoken, He cried with a loud voice, 'Lazarus, come forth!' And he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Thus did he return to life, still blinded and chained by the integuments of death, but full of the energy of life, and fully conscious of it. Jesus saith unto them, 'Loose him—from his bands and bandages—and let him go—hold him no longer as if he still required your support.' He needs nothing further, than to be freed from these outward fetters of the tomb—the inward bonds are already broken.

Then many of the Jews who had come to Mary, and had seen the things which Jesus did, believed on Him. But some of them went away to the Pharisees, and told them what Jesus had done. Neither the evident divine glory of the miracle itself, nor the express declaration of Jesus before God that He would perform this miracle as a sign of His divine mission—a declaration which constituted a great practical oath confirming His mission—could win the hearts of all the eye-witnesses. Without

[1] See above, iii. 475. Baur passes by this remark also in silence in the work already referred to, p. 193.

doubt, the journey, which some of them made from the grave of Lazarus to the Pharisees, was undertaken with a false and traitorous purpose. The fact, indeed, that Jesus has raised up Lazarus cannot be denied. Nay, even the Jewish rulers cannot deny the fact: nevertheless, or rather, for this very reason, they now resolve upon the death of Jesus. The chief priests and the Pharisees assembled the council, and said, 'What do we?—*i.e.*, as a counterpoise to the works of Jesus, we must do something!—for this man doeth many miracles.—They must indeed confess the fact; but now come considerations of policy.—If we let him thus alone, all men will believe on him; and then shall the Romans come and take away from us both the place and nation—the seat of the kingdom and the people of the kingdom, the fold and the flock of the Lord.' But just so did it come, because they would not allow the Lord to prosecute His mission; and such, as a rule, is the result of a false policy, whose substance consists in always sacrificing, with a purblind cautiousness, the more remote and deeper effects for the sake of the nearer and more superficial, the reality for the sake of the appearance. The very thing it would prevent, it brings about. And one of them, Caiaphas, who was high priest that year—and one of those 'high priests of a year' of the time, of the spirit of the time, such as then used to present so strong a contrast to the high priests of eternity[1]—said unto them, 'Ye know nothing at all, and also consider not that it is better for us that one man should die for the people, than that the whole nation should perish.'—Jesus has raised up the dead: for this reason He shall die. This sentence, as expressive of the sentiments of Caiaphas, was the theory of pagan human sacrifice, of the worship of Moloch, although he certainly did not surmise that he had now sunk into the deepest depth of a diabolical, anti-theocratic heathenism. At the same time, however, he had, in this dark saying, unconsciously given expression outwardly, and according to the sound of the words, to the true meaning of the divine purpose. The Evangelist draws our attention to the circumstance in the words: But this he spake not of himself; but being high priest that year, he thus prophesied. For Jesus should—certainly—die for the nation, and not for the nation only, but also that He might gather together into one—into one Church—the children of God that were

[1] See vol. iii. 485–6.

scattered abroad.—The prophet of darkness, and of Moloch's sacrifice, was also at the same time a prophet of light, and of the perfect sacrifice of atonement. Yet he was the first consciously, the last unconsciously; the first as a voluntary agent of evil, the last as an involuntary instrument of the irony of the theocratic spirit against a typical high-priesthood, which had undermined its own foundations, and become a prey to the judgment; the first according to the meaning, the last according to the sound of his words. We may not overlook this last difference: Caiaphas spoke of political expediency in the expression, It is better for us; the divine purpose, on the contrary, has the everlasting salvation of men in view. Caiaphas holds the *one* man as absolutely worthless, in proportion to the value of the whole people; before the throne of Truth, however, this one man outvalues the whole people, nay, the whole world. Caiaphas desires to destroy the one man by a judicial murder; Righteousness, on the contrary, proposes to deliver Him over into the judgment of men, in the interest of justice itself. Caiaphas desires to sacrifice Him only for the ignorant laity of the Jews (λαός), in order thus to preserve from political ruin the whole people of God, the Jews with their proud priesthood, in contrast to the heathen world; the Grace of God gives Him for the world, and not only that He may deliver the whole people of God from death, but that He may gather all the scattered children of God into one heavenly Church. Of these contrasts, the last of which John himself brings forward, Caiaphas had no conception. It was even so with the Sanhedrim; for the wantonly wicked counsel of Caiaphas was in their eyes the decisive oracle, in virtue of the light and right—Urim and Thummim[1]—in his breastplate.[2] —And from that day forth they took counsel together that they might put Him to death.

This is the second form of the separation between light and

[1] The Urim and Thummim, Stier indeed thinks, does not at all belong to this place, for it gave no specially expressed communications or oracles, and likewise its use had been long ago extinguished. I am of opinion that the proper meaning of the Urim and Thummim was the decisive vote, which the high priest had in theocratic questions; and this, according to John, is found here.

[2] See above, vol. iii. p. 485.

darkness: the believing and unbelieving Jews in Jerusalem place themselves in opposition to each other: on the one side stand the pious among the people; on the other, the rulers of the people with their adherents.

Jesus therefore walked no more openly among the Jews; but went thence into a district near to the wilderness, into a city called Ephraim,[1] and there continued with His disciples. And the Passover of the Jews was nigh at hand. And many from the country—from the country, namely, in opposition to the city—went up to Jerusalem to effect their—Levitical—purification—to legalize themselves by means of the prescribed offerings, that they might be thus prepared to take their part in the celebration of the Passover.—These then sought for Jesus, and spake among themselves regarding Him as they stood in the temple.—Even there, under the eyes of the priests, was He the most important subject of their conversations.—'What think ye?' it was said: 'will he perhaps not come to the feast?' But the chief priests and the Pharisees had given a commandment, that if any man knew where He were, he should give information, that they might take Him.

In this opposition between the Israelites from the country, who, even at the Levitical purification in the temple, can speak only of Him, and the high council, which already publicly issues the edict, requiring that the residence of Jesus be declared by all who know of it, a new form of separation makes its appearance, namely, between the rulers of the people, and the believers throughout the whole land.

The mandate of the high council neither intimidated the Lord, nor did His faithful adherents feel themselves bound by it. It probably occasioned Judas only to proceed farther on that dark path which he had now chosen. Six days before the Passover—therefore on Friday evening—came Jesus to Bethany, where Lazarus dwelt, who had died, whom He had raised from the dead. There they made Him a supper; and Martha served: but Lazarus was one of them that sat at table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair. And the house was filled with the odour of the ointment. Then said one of His disciples, Judas Iscariot (a native of Carioth),

[1] Regarding the situation of Ephraim, comp. vol. iii. p. 489.

Simon's son, who should betray Him, 'Why was not this ointment sold for three hundred pence and given to the poor?' This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein. Then said Jesus, 'Let her alone: against the day of My burial—which thou hastenest forward—hath she kept this.[1] For the poor ye have always with you, but Me ye have not always!'

This is the prelude of the last terrible separation. The spirit of large, magnanimous self-sacrifice, drives the dark, stealthy spirit of treachery within the company of the disciples for the first time out of its lurking-place. This spirit manifests itself in the steward of the apostolical community of goods, who assumes the character of a representative of the interests of the poor, whilst he condemns the most beautiful offering of love and veneration for the Lord, an anticipation of His approaching death. He also, in his own dark way, foretells the death of Jesus, by giving the first premonition of the betrayal. The judgment pronounced against this sullen spirit, with his hypocritical concern about the common property and care for the poor, is, The poor ye have always with you, but Me ye have not always. On the other hand, the love of this female disciple is blessed, with the words, She has kept the costly treasure of ointment for the burial of Christ. This is the last and noblest destination of the treasure, which love out of a pure heart has husbanded: it shall anoint the dying Saviour, and the anointing shall be a token of His resurrection.

A large number of the Jews now learned that He was there; and they came not for Jesus' sake only, but also that they might see Lazarus, whom He had raised from the dead. But the chief priests consulted to put Lazarus also to death; for on his account many of the Jews went thither, and believed on Jesus.—Thus was a preparation made for the festive entry of Jesus into Jerusalem.

On the following day a great multitude of people who had come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet Him; and they cried out, 'Hosanna! Blessed be He that cometh in the name of the Lord, the King of Israel.' And Jesus, when

[1] See vol. iv. p. 33.

He had found a young ass, sat thereon; as it is written: Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt (Zech. ix. 9). These things, however, understood not His disciples at the first; but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him.—They had thus not intended the fulfilment of that prophecy when they brought the ass's colt to Him.—But the people, who formed His (first) retinue—from Bethlehem—bore witness, that He had called Lazarus from the grave, and raised him from the dead. For this cause also the multitude—which fetched Him —went to meet Him, because they heard that He had done this miracle.

But the Pharisees said among themselves, 'Perceive ye how ye prevail nothing? Behold, the whole world is gone after him!'

Whilst, thus, the people make the entry of Jesus into Jerusalem to be a triumphal procession, which after His many journeyings appears as the long-wished-for festive entrance of the Messiah into His royal city, the enemies of Jesus, in the rage of despair, helplessly clasp their hands. They seem for a moment to have lost all courage, in the presence of the glory of Jesus. This is shown by their beginning in bitterness to mock at themselves, as His impotent opposers.

This is thus quite a new form of the separation: the believing people on the one side, surrounding the Lord in a joyous triumphal procession; on the other side, the unbelieving rulers of the people who appear in the background discomfited, amidst despair, exasperation, and dissension.

Yet how soon should the turning point of this favourable position of affairs show itself, in spite of the fact, that not only the Jewish people surrounded the Messias in triumph, but that also the first-fruits of the Gentiles had come to do Him homage, as the precursors of a boundless world of Gentile believers!

And there were certain Hellenes among those that had come up to worship at the feast. These addressed themselves to Philip, who was of Bethsaida in Galilee, and desired him, saying, 'Sir, we would see Jesus.' Philip cometh and telleth Andrew, and again Andrew and Philip tell Jesus. And Jesus answered them, saying, 'The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn

of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit.'[1]

He felt that He now stood on the highest eminence of His glory in this world; and thus also, in connection with this, He was filled with the anticipation of His approaching humiliation, His death. For His glory in this world was an early blossom of His higher glory beyond; and this latter He could attain to only by traversing the path of death.

He expressed this necessary condition in the form of a universal law of life. Everywhere in God's world the new, rich, and higher life proceeds from death, or rather from a deathlike dissolution of the old life, which serves as nourishment to the first germ of the new. This law of life in the physical world prevails also in the moral. Only from the priestly resignation of the old life into the hand of God, the new kingly life blossoms forth (see vol. iv. p. 55). It finds, however, its last glorious fulfilment, its highest exemplification, in the kingdom of God: here must the King of glory descend into the deep abyss of death, submit to its ignominy and anguish, in order that His life might blossom again in the resurrection, and bring forth the fruit of reconciliation in its own glorification, and in the glorification of a reconciled people.

These words of Jesus, however, obtained a very special significancy, as an expression of His first historical contact with, and salutation of, the Hellenic world. The spirit of that people had led them to seek the ideal world, the glorification of life, on this side of death, of the grave, of pain, and of the new birth, and had thereby ever removed itself farther and farther from the real transformation of life, which proceeds from the pains of sanctification, from the inward death of world-renunciation, from the new birth, and dying in the Lord. They therefore needed this word of Christ: it was the Gospel for the Hellenes.

He states, namely, in the words that follow, that the law of life now expressed is valid, not merely with respect to the Lord, but also with respect to His people: 'He that loveth his life shall lose it; and he that hateth his life in this world shall keep

[1] Very acute and thoughtful is the remark of Stier. 'On this occasion He does not appeal (a proof that He speaks also for the Greeks) to the testimony of the prophets, but to a secretly prophetic, and now, by His words, brightly luminous mystery of nature.'

it unto life eternal.' If a man seek selfishly to retain his old form of life, or his life as an egotistic life, he loses thereby his true life. If, on the other hand, he turns his back on all false worldly forms of life in repentance and sorrow, he rescues the kernel of his life, and saves it unto life everlasting. The application of these words now follows: 'If any man will serve Me, let him follow Me.' This is the demand of Christ. On the other hand, His first promise runs thus: 'And where I am, there shall also My servant be.' The second: 'If any man serve Me, him will My Father honour.'

The Lord found these reminders necessary, as His followers still allowed themselves to be moved by every hopeful token, to lose entirely out of view their call to a life of self-denial, to a journey beset with sorrows, and terminating in death. Finally, also, He was led to speak thus by the announcement of the arrival of the Greeks. He Himself, on the other hand, was carried by this announcement ever deeper into a near anticipation of His own death: 'Now is My soul troubled,' He continues. 'And what shall I say? Father, save Me from this hour? Yet for this cause came I unto this hour!' For one thing only will He ask: 'Father, glorify Thy name!' Then came there a voice from heaven: 'I have both glorified it, and will glorify it again' —in the New Covenant as in the Old.—Then said the people that stood by and heard it, 'It was a peal of thunder.' Others said, 'An angel spake unto him.' Jesus answered and said, 'This voice came not because of Me, but for your sakes.' Thus did the voice of God sound wondrous to all. It came from heaven; but in its tone and expression it did not sound to all with equal clearness, because of the difference of susceptibility in the spiritual ear of the hearers: some perceived a wonderful peal of thunder without words; others, an angelic cry in most mysterious expression; a third class, a voice of God in definite words. But as the Lord had even now, by inward anticipation, passed through the judgment suspended over His life, and executed in His death, He proceeds to give utterance, by a like anticipation, in a spirit of Easter rejoicing, to His victory over the world: 'Now is the judgment of this world. Now shall the prince of this world be cast out. And I, if I be lifted up from the earth—as a banner be exalted on the cross—will draw all men unto Me.'—So sure is He of the saving power of His death.—This He said, remarks

the Evangelist, to signify what death He should die. But these frames of mind are not mere premonitory signs: they are the beginning of His death, and of His rising again in the Spirit.

The people felt the mortal sorrow and the farewell earnestness in the words of Jesus. But they felt it with deep dissatisfaction. These expectations of Jesus did not appear to harmonize with their Messianic ideal. 'We have heard out of the law,' they said, 'that Christ abideth for ever—residing among His people. How sayest thou then, The Son of man must be lifted up? Who is this Son of man?' In their Christology they could not find the doctrine of the Son of God; and even as little could they find that of the Son of man. They desired no true Son of man, no Saviour revealing Deity in the flower of humanity, no suffering Messiah, but an oriental, superhuman David's son, like one of the gods, and embodying the exact intermediate notion of divinity penetrated by humanity, of humanity penetrated by divinity; the ideal of all paralyzed would-be orthodox systems; a frigid, unchanging symbol of the God-man, forming the centre of the frigid symbolism of the kingdom of God, beyond which such systems never choose to go. Christ therefore addressed to them these words of warning: 'Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you. Whosoever walketh in darkness, knoweth not whither he goeth. While ye have the light believe in the light, that ye may be the children of the light.'

In these words He gave them to understand that the time of His departure was near at hand. Once more He exhorted them to make use of the short period of His stay among them to their salvation.—These things spake Jesus, and departed, and hid Himself from them.—How remarkable that He withdrew Himself, according to John, just at the moment when they had expressed the offence taken by them at the doctrine of the Son of man! Once more only should He appear among the people as a prisoner, in order, like a setting sun, for the last time to spread the radiance of His life over them.

To this He had pointed in His last words. He then withdrew from the people in deep sorrow, and remained in concealment. He had spoken His last word to them, and now awaited the final decision. The Evangelist, however, informs us, in taking a short retrospect of the public ministry of Christ, how

the decision, which had already indicated itself in the last utterances of the people, turned out.

And though He had done such signs—so great miracles—before their eyes, yet they believed not on Him: that the saying of the prophet Esaias might be fulfilled, which he spake (liii. 1): Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore—because, through their first unbelief, they had been guilty of causing the arm of the Lord to be concealed from them—therefore they could not believe; for Esaias saith again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, and understand with their heart, and be converted, that I might heal them. After the judgment has begun its course, it demands its development onwards to its final consummation (chap. vi. 10, etc.). These things said Esaias, when he saw His glory, and spake of Him—for his seeing of the Lord was a seeing of Christ, a seeing of God in His incarnation; and in the full light of the glory of the Lord the whole strength of the obduracy of His people was made manifest to him,—the time of Christ was presented to him in vision. It might now have had the appearance as if the object of the mission of Christ had been in a great measure frustrated by this unbelief of the people. But that, again, would be contrary to belief. Especially, however, to the eye of John should the darkness of this misconduct of the people be made clear in the light of the divine purpose, and the appointed work of Christ. Moreover, he sees occasion in some degree to limit the general terms of the judgment already pronounced. Nevertheless he says, Even among the rulers also many believed on Him. But because of the Pharisees they did not confess Him, lest they should be put under the ban. For they loved the praise of men more than the praise of God.—And just in this did they stand in a position of hostility to the Lord, who only sought the honour of the Father, and the honour which the Father gives.—But Jesus cried, and said, 'He that believeth on Me, believeth not on Me—according to the outward appearance—but on Him that sent Me. And he that seeth Me—truly seeth Me, with spiritual as well as bodily eyes—seeth Him that sent Me.' His entire origin, His entire inward being, is a revelation of the Father, and so also His entire manifestation. This is His relation to God: He does not

obscure the being of God to the view of man; but He glorifies Him so purely, so entirely, as if He disappeared before Him and in Him, like the glass before the picture. And thus does He glorify to the view of man the world also; therefore it is added, further, 'I am come a light into the world, that whosoever believeth on Me should not abide in darkness.'—And as He does not darken but make clear the being of God; as He does not distort the image of the world and of reality, but shows them in their ideality, in their eternal relationships; even so also He brings into human life no dark traditions, no abstractions turned into positive realities.—'If any man hear My words,' He said, 'and believe not, I judge him not; for I came not to judge the world, but to save the world. He that despiseth Me, and receiveth not My words, hath already—in and with himself, in his unbelief, which is the opposite word to belief—one that judgeth him. The word that I have spoken, the same shall judge him in the last day.' This then is the pure ideality of His administration. Also of His judicial administration. He glorifies the reality of the course of human affairs. This ideality of His administration, however, is connected with the ideality of His word: 'For I have not spoken of Myself. But the Father that sent Me, He gave Me a commandment what I should speak (give expression to),[1] and what (generally) I have to say.' This is the ideality of the word of Christ: it is the pure word of God in expression, and the pure word of God in its contents; the announcement of it rests on an immanent, free, divine law in His life. How entirely, however, this divine law constitutes His blessedness, He declares in the words that follow: 'And I know that His commandment is life everlasting. Whatsoever therefore I speak, so I speak even as the Father—Himself—hath said unto Me.'

This is the glorification of the life of Jesus in His whole being and administration in the world, especially also in reference to the fact that the people of Israel have not believed Him. The last announcement of this fact appears, however, in immediate connection with the circumstance, that the Hellenes already

[1] Εἰπεῖν, in accordance with its peculiarity in indicating the more definite expression, has in John generally a special emphasis. Where the Evangelist makes use of it in reference to the words of Jesus, he seems to cite them in the stricter sense of the term. See chap. iii. 3, etc. Comp. the change from εἶπε to λέγει, iv. 7, etc., and in other passages.

begin in faith to seek for Him. In this event the separation between the light and the darkness presents itself in a new form, namely, as the antagonism between the believing Gentile world and the unbelieving Jews.

With what power the spirit of unbelief has seized the Jewish people, is shown in the circumstance, that it finds its most proper instrument within the company of the disciples—that thus even here a purification and separation must take place.

Now, before the feast of the Passover,[1] when Jesus knew that His hour was come that He should depart out of this world unto the Father; and when, having manifested His love to His own who were in the world, He continued the manifestations of it even unto the end;[2] when the supper had already begun; when already the devil had put it into the heart of Judas Iscariot, Simon's son, to betray Him; when Jesus knew that the Father had given all things into His hands, and that He was come from God and went to God—in that moment then, and under such a flood of opposite influences and emotions, He arose from supper —which was already prepared and about to be partaken of—laid aside His upper garments, took a towel, and girded Himself with it, poured water into the basin, and began to wash the disciples' feet,[3] and to wipe them with the towel with which He was girded. Then came He to Simon Peter; and Peter said unto Him, 'Lord, Thou washest my feet?' Jesus answered and said unto him, 'What I do thou knowest not now, but thou shalt know hereafter.' Peter saith unto Him, 'Never shalt Thou wash my feet.' Jesus answered him, 'If I wash thee not, thou hast no part with Me.' Simon Peter saith unto Him, 'Lord, not my feet only, but also my hands and my head.' Jesus saith to him,

[1] That is, immediately before, not perhaps a day previously. All intermediate clauses are in favour of the reference of the πρὸ δὲ τῆς ἑορτῆς to the evening of the Passover itself.

[2] Ἀγαπάω designates also the active manifestations of love—the kind reception, the hospitable treatment, etc. See Lücke, ii. p. 545. The word is here indeed not to be understood of any single manifestation of the love of Jesus, but of His entire increasingly loving demeanour towards His own, even to the end.

[3] To which services the members of the household could not address themselves only on the evening of the Passover, on account of the celebration, but which perhaps they might have been able to perform on the previous evening.

'He that is washed[1] needeth not save that his feet be washed, but is clean every whit. And ye are clean, but not all.' For He knew who should betray Him. Therefore said He, 'Ye are not all clean.'

The washing of the disciples' feet was no mere symbolical act. How much it proceeded from the necessity of the moment is shown by the expression: When the supper had already begun—was about to be partaken of. There was no one among the disciples who had voluntarily offered himself to perform this needful household service. Jesus therefore took upon Himself this office. He gladly made use of the opportunity, to show to the disciples the greatness of His love. And because they needed it, He desired to make this act at the same time to be to them a symbol, a token of the love, humility, and readiness to serve, which they should show to one another. The washing of the feet should also form an emblem of the purification, of the preparation required by the holy Supper;[2] and along with this, should also prepare the way for freeing the company of the disciples from the spirit of uncleanness, which had taken possession of one of its members. He who, according to the law of washings, can be regarded as washen—He therefore said—the same is clean. He is, in virtue of that baptism, a clean member of the Church of God, and needs only further the ordinary washings of the feet, the daily purifications, especially before the holy Supper. Christ declares this Israelitish typical law of washings to be a symbol of the true relationships of the kingdom of God. The disciples were clean, through faith in the word of Christ, and by their entrance into His Church, and in so far they were washed. They required, however, ever anew, and especially now, a spiritual washing of the feet, which the Lord also provided for them in the outward feet-washing, in that it humbled their pride. This effect is shown especially by the conduct of Peter. The proud self-will which still obscures his humility betrayed

[1] Stier says, 'Our popular (German) translation greatly needs here the correction: He that is bathed.' This, however, would hardly be a correction. The theocratic law had with baths, as such, nothing to do; it demanded, however, religious washings—the Levitical baptisms.

[2] The manifest prominence given to the necessity of washing the feet, in reference to the approaching meal, is also a proof that John speaks of a holy meal, the paschal supper.

him into first refusing to allow the Lord to wash his feet, and then into asking for a washing in an exaggerated form, instead of submitting simply to the law of pure resignation. Jesus, however, gives the disciples to understand that there exists uncleanness in the midst of them which destroys the whole power of the previous washing, and which cannot be removed by the washing of the feet—the sin of apostasy already germinating.

So, after He had washed their feet, and had put on His upper garments, He sat down again, and said unto them, 'Know ye what I have done unto you? Ye call Me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done unto you. Verily, verily, I say unto you, The servant is not greater than his lord; nor is the apostle greater than He that sent him. If ye know these things, blessed are ye if ye do them. I speak not of you all; for I know whom I have chosen.' He then gave to His words another turn, showing that He avoided a more distinct intimation: 'Nevertheless, that the Scripture might be fulfilled: He that eateth bread with Me, hath lifted up his heel against Me (Ps. xli. 9). I tell you now before it come to pass, that when it is come to pass, ye may believe that I am He.'

The Lord now endeavours to ignore the presence of the traitor, and to converse alone with His faithful disciples. He has washed their feet, He has represented them as clean. To this condition is attached the promise: 'Verily, verily, I say unto you, He that receiveth any one whom I shall send, receiveth Me; and he that receiveth Me, receiveth Him that sent Me.'

The believing reception of an apostle shall thus indirectly have a meaning and a value, as if it were the reception of God Himself.

With the greatest caution did Jesus select the expression of this great promise. He put it quite conditionally, that the traitor might not refer it to himself also. But on the one hand, the constraint which his presence imposes on the Lord, making it needful for Him to impart His promises to His disciples only in a very indefinite or in a very conditional form, seems to oppress His heart; and, on the other hand, He seems in His pure truthfulness to be concerned lest the word should be applied by the disciples unconditionally to the whole

company—therefore must He now speak freely of the traitor. When He had thus spoken, remarks the Evangelist, He was troubled in spirit, and testified—solemnly—and said, 'Verily, verily, I say unto you, that one of you shall betray Me.' Then the disciples looked one on another, doubting of whom He spake. —Which bears witness to a noble guilelessness, but also to the greatness of their false confidence in Judas; at the same time to a general feeling of guilt, in the consciousness of the want of perfect faithfulness.—Now there was lying on Jesus' bosom—on the right hand of Jesus, for one supported himself on the left, and sat towards the right side—one of His disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it was of whom He spake. He then, leaning on Jesus' breast—in the confident familiarity of love, and of an untroubled conscience—said unto Him, 'Lord, who is it?' Jesus answered, 'He it is to whom I—even now—having dipped a morsel, shall give it.' And He dipped the morsel—into the sauce charoseth, as was customary — and gave it to Judas Iscariot. And after the morsel Satan entered into him.

At the feast in Bethany his obduracy in sin had begun; at the feast in Jerusalem it was finally sealed. There he had received the thought of the betrayal, and with it Satan, into his soul; now this thought overpowered him with demoniacal force, and thereby he had become a passive instrument of Satan.

The Lord observed the dire change which had taken place, and said unto him, 'That thou doest, do quickly.'

In these words lay the completion of His terrible conflict with Judas, and with the whole world of treachery in His Church, nay, with Satan himself, and his kingdom; and with the completion of the contest came also victory. The simplicity of these words, their calmness and composedness, their justice and wisdom, especially their heavenly, bright, spirit-like character, in contrast to the dark, hellish spirit manifested in Judas,[1] bear witness to this glorious victory of the Lord, the result of a strong inward agitation, which the most of the disciples but little remarked. Now, no one at the table, observes the Evangelist, knew for what intent He spake this unto him.—A proof how little the most of them surmised the truth, lies in the circumstance, that some of them even (τινὲς γάρ, κ.τ.λ.) thought, be-

[1] See vol. iv. p. 171.

cause Judas carried the bag, that Jesus had said unto him, 'Buy those things that we have need of for the feast, or that he should give something to the poor.[1]

If, however, a considerable time had still to elapse between this hour and the commencement of the feast, as those assume who make the supper, according to John, to have taken place a whole day before the paschal feast, the words of Jesus, spoken so late in the evening, could hardly have suggested to any of the disciples the thought referred to, as still one day, and in a case of necessity two, remained over for the needful purchases. Only on the supposition that it was already high time to attend to this matter, could this interpretation have come into their minds.

Judas, however, knew well what His words pointed to. When therefore he had taken the morsel, he went immediately out.

And it was night.

Judas went out into the boundless night. The Lord had removed him from the company of the disciples in the way of free intercommunication with him, without violence, without reproaches, without noise, by the spiritual and spirit-like power of the perfect life; or rather, Judas had executed on himself the judgment of his own self-banishment. This was the last, the highest and most subtle separation between light and darkness; the last typical pattern of the general judgment, which shall be ushered in by the revelation of the light of the world.

At the feast of the Dedication, the proper separations took their commencement. We see here the typical temple-dedication in the light of the real. Jesus announces in the temple His divinity, His oneness with the Father: that is the true consecration of the temple. The Jews wish to stone Him within the temple space; they profane the temple in the highest degree: that is the end of typical temple-dedications in their corruption. On this occasion we become acquainted, in its whole strength, with the frightful egotism concealed in chiliastic enthusiasms, and in the homage they render to honoured names, and how it is ready, every moment, to turn into hatred and contempt. At the same time, we learn how a golden thread of the coming

[1] They could well enough have had this thought suggested to them on the Passover evening, as it was now necessary to lose no time; and yet the thing was still possible, for the strictness of the paschal celebration seems to have been confined to the Sabbath (*vide* Luke xxiii. 56; comp. Mark xvi. 1).

incarnation of God, and of the doctrine of it, runs through the Old Testament—the typical 'gods' precede the true Son of God. Once more there falls a ray of Christ's light on the two different points of view from which faith emanates; one of which proceeds from the works of Christ to a knowledge of His person, whilst the other immediately recognises Him in His personality, and then also, in the light of it, His works. The journey of Christ to Perea shows us in a clear light the general fruitfulness of the ministry of the Baptist; an indication of the fact, that the Lord makes manifest at the right time the more or less concealed results of the labour of His servants. It is also a type of the later flight of the disciples to Perea, and a symbol of the blessing which attends every pure and well-grounded flight and emigration of God's faithful witnesses. The mourning family at Bethany presents to us the Christian household in its day of sorrow, and the glory which is thrown around it by fellowship with Christ, in contrast to the Christian household in its time of gladness, as exhibited in the narrative of the marriage-feast at Cana. In the delay of Christ to leave Perea for Bethany, we see how the great trials of believers, especially of those most loved of the Lord, although they have also their own proper end in themselves, are often dependent on the circumstance, that the Lord has great and special works to perform, beyond their individual sphere. On the way to Bethany the disciples give us examples again of their pre-pentecostal exegesis of the words of the Lord, in which the inability to understand, and the unwillingness to understand, oftentimes correspond. In the expression used by Thomas, we hear the complaining tone of the nobler form of melancholic depression. In the words of Martha, the difference is clearly brought out, between a more external hope of a future resurrection of the dead, and an energetic hope of the resurrection from the dead, already given to us with Christ. We then become acquainted in the light of Christ with the true character of outward condolences and lamentations, as likewise with the world's unmeasured and gloomy mourning for the dead. In contrast to it appears the holy mourning of the Lord, maintaining the calm confidence of life in the midst of death's sorrow. Beside it there is presented to our view, in the frame of Mary, the beautiful trembling sorrow of those souls which are outwardly still entangled in the sadness

of the world, but yet in faith make haste to meet the Lord. The grave of the disciple now opens before our gaze: we observe how the relationships subsisting between him and his kindred and the Lord of life form a medium, to which the miraculous life-giving power attaches its operation. The quickening power of Christ appears in its most glorious manifestation; and by His invocation of the Father, the miracle obtains the special significance of a great divine testimony, with which His mission from the Father is sealed. Thus the time of greatest tribulation becomes for Jesus the richest period of His life; a symbol realized in the experience of all Christians. In the twofold course taken by the witnesses of the resurrection of Lazarus, we see anew the double effect of the Gospel, that it becomes to some a savour of life, to others a savour of death. In the discussion of the high council we discover again the desperate shifts of worldly policy, more particularly of a secular church policy; and the typical high-priesthood exhibits itself finally in the act of committing spiritual suicide. The oracular declaration of Caiaphas, in its twofold meaning, is made a symbol of the glory, with which God, in the execution of His own purpose, gives a holy direction, for the benefit of His people, to all destructive resolutions and corrupt decisions of the great ones of the earth, more especially in the government of His Church. The Jews in the temple deliberating together and conversing about Jesus, while engaged in their temple-purifications, present a striking picture of the contrast between the old which is dying away and the new which is budding into life, in connection with which the ineffectiveness of the edict of the council comes especially into account. In the anointing at Bethany, the murmuring of a hypocritical community of goods, and pretended regard for the poor, is met and rebuked by the picture there exhibited of holy possession, and of a holy ideally beautiful expenditure. The entry of Jesus into Jerusalem is exalted into a symbol of His perfect triumph over all His enemies: all the types of Holy Scripture are fulfilled, the witnesses of His deeds raise their voices in loud chorus, His opposers must fold their hands in despair. On this the glory of the Gentile world thirsting for salvation appears in view; more especially, the typical idealism of the Grecian spirit is placed in its true light by the real idealism of Christianity. The significance of the high festive occasions

of the Christian life in the present world, is then unfolded for our contemplation; they are the emblems of its future and everlasting glory, but therefore also the forerunners of new and more earnest struggles with death, which must be encountered previous to that consummation. At the same moment, the Lord, in the figure of the corn of wheat, throws a ray of glory on the dark, night-aspect of nature, on death and corruption, as symbols of resignation to God, and of the path that conducts to a blessed resurrection. The different interpretations put on the voice from heaven, which Christ hears in the temple, give us an explanation of the relation subsisting between the objective revelation of God, and the subjective apprehension of it on the part of men. The obduracy of the people is then illustrated and made luminous in the light of the divine judgment: we see how the old judgments proceed in their course onwards to their consummation. Over against this obduracy, with its unholy causes, the life and administration of Christ appears in its perfect divine purity and ideal glory. The washing of the disciples' feet exhibits the common services of the household, and all services of love, in the light of their higher meaning and end; and at the same time, it is given us as an emblem of ideal preparation for the communion, and likewise of voluntary, self-imposed excommunication. Finally, in the designation of the traitor, and in his removal by the power of the Spirit of Christ, it is made manifest how the Prince of light, in the full consciousness of His power, visibly and victoriously baffles all the projects of darkness, and even the satanic stirrings of apostasy within the Church. All the separations together, which reach their consummation in this final breach, represent in concrete delineation, the grand, true, and universal judgment which Christ, by His appearance and ministry on earth, introduces and completes.

NOTE.

Between this section and the previous one occurs the last sojourn of Jesus in Galilee and His first in Perea, which John has omitted: see vol. iii. 350. Stier (as referred to above) has merely asserted, that Jesus remained from the feast of Tabernacles to the feast of the Dedication in Jerusalem, without refuting the grounds urged in favour of the opposite conclusion.

For by an appeal to the reference in chap. x. 26, 27, to the previous discourse, as has been already shown above, nothing is proved against an intermediate period of two months. As the synoptists, on their part, have passed by the intermediate time between the first sojourn of Jesus in Perea and the second, the historical communications of the Evangelist in this section must be regarded as supplements to the synoptical Gospel history of the highest value. The announcement also of the Hellenes, who desire to see the Lord, and what stands in connection with this event, are peculiar to the fourth Gospel. The event itself belongs to the Monday of the Passion Week, the great day of the theocratic activity of Jesus in the temple. In regard to the exclusive mention by John of the resurrection of Lazarus, see vol. iii. p. 479.

SECTION VII.

CHRIST IN THE COMPANY OF THE CHILDREN OF THE LIGHT, AS THE LIGHT OF THE WORLD, WHO HAS GLORIFIED THE FATHER, WHO IS GLORIFIED BY THE FATHER, AND GLORIFIES THE CHURCH, AND BY IT THE WORLD.

(Chap. xiii. 31–xvii.)

When the Lord had removed the traitor from the company of the disciples by purely dynamic means, without the application of force, of the legal ban, or the right of social exclusion, He had completed His warfare upon earth, so far as it was purely spiritual, in the department of *Spirit*, and a contest of spirits. His victory in the spiritual sphere was decisive, and thus was the foundation laid for the triumphs which should still follow—for the victory over the temptations He had to encounter in Gethsemane in the sphere of the deeper life of the *soul*, and for the victory over the temptations connected with His *bodily* death on the cross.[1] A high feeling, therefore, of holy exultation necessarily accompanied this victory over the kingdom of Satan, of which Judas was the representative; and along with

[1] See above, vol. iv. p. 173.

it, a lofty anticipation of the glory of His Church, which by His divine moral victory was already opened to view. This frame of mind declares itself most distinctly in the words of Christ.

When therefore he (Judas) was gone out, Jesus said, 'Now is the Son of man glorified, and God is glorified in Him.'

He has, namely, attested His spiritual glory by His victory over the powers of darkness, as represented by Judas, and thereby He has manifested and sealed the spiritual glory of the Father.

'If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him.' At the same moment in which the manifestation of the glory of the Father in the Son is completed, must necessarily the unfolding of the glory of the Son in the Father, in His administration, and in His world, begin its resistless course, and advance with ever increasing force to its consummation. But in this glorification of the Son, the glorification also of the Church, or of the world in its heavenward calling, is implied.

This, however, involves as a necessary condition and prerequisite, His departure from the disciples.

'Little children,' He says, in anticipation of this departure, 'yet a little while—only—I am with you. Ye shall seek Me—sadly miss Me. And as I said unto the Jews, Whither I go ye cannot come, so I say also to you now,' namely, for the present.

His departure is the condition of the glorifying of His name and of the glorifying of the world, which from this time should be effected in them and by them; the condition, namely, of the glorifying of the relationship between heaven and earth, of the glorifying of the higher world, of the glorifying of this world, and of the glorifying of mankind and the world generally in both, or rather of the glorifying of the Father and the Son in all these—for the world as world is abolished.

In the first place, thus the glorifying of the relationship between heaven and earth comes under consideration, or the departure of Jesus from His own people, with its immediate effects (xiii. 31–38).

Jesus describes this glorification in the following words: 'A new commandment (a new institution) I give unto you, in order that ye may love one another; as I have loved you, in order that

ye—with a love otherwise so feeble—may—truly—love one another.' This is without doubt a reference to the holy Supper. The holy Supper is a glorifying of the relationship between earth and heaven, or it is a glorifying of the departure of Jesus, which at once completes and annuls the contrast which subsisted between them; for it is the institution which represents the love of the exalted Lord, and the love of the earthly Church; the presence of the exalted Lord, and of the higher world, in the company of the earthly disciples; the festive exaltation of these earthly disciples into the heavenly kingdom.

The Lord proceeded to describe the earthly-heavenly calling of the disciples: 'By this shall all men know that ye are My disciples, if ye have love one to another.'

Simon Peter, however, appeared unwilling to hear of the separation. He asked Him, 'Lord, whither goest Thou?' Jesus answered him, 'Whither I go, thou canst not follow Me now, but thou shalt follow Me afterwards.' Peter said unto Him, 'Lord, why cannot I follow Thee now at once? I will lay down my life for Thee.' He thus well knew that by the departure of Jesus was meant a going away by death, by a violent death, which His enemies would inflict upon Him. But he declared himself not only ready to die with Him, but also for Him. He would not only follow Him, but even precede Him, nay, by resigning his own life, be the means of saving His. Jesus answered him, 'Thou wilt lay down thy life for Me? Verily, verily, I say unto thee, The cock shall not crow till thou hast denied Me thrice.'

His departure thus remained unalterably fixed. Yet Jesus had given to Peter, to whom He had to administer this sharp rebuke, the word of consolation also: 'Thou shalt follow Me afterwards.' And to the same effect He now proceeded further to comfort all His disciples.[1]

Thus follows the glorifying of the heavenly world. Spoken under the starry heavens (xiv.).

'Let not your heart be troubled. Believe in God—who calleth Me—and believe in Me—who go at His call. Believe thus, and then are ye also assured of My destination and your own.—In My Father's house are many mansions. If it were

[1] The clause, And He said unto His disciples, is not sufficiently accredited.

not so—if there were no higher world for you, no immortality, and no entrance there—would I then say to you, I go to prepare a place for you?—Would the faithful voice of truth deceive you with the promise which it now gives you as a pledge of that truth?—And if I go to prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also.'

This is the heavenly world in its importance for the disciples of Jesus. It is the house of the Father. For His people in this world are many mansions there, into which they shall be received. These are prepared as an abode for them by Christ. And as He goes hence to prepare a place for them, He will come again to conduct them thither.

When He had thus declared the truth itself, that by His departure the glory of the heavenly world was opened up to the disciples, He now also removes out of the way the difficulties which on their side militate against this expectation. He does so by occasioning the disciples to give expression to them (see vol. iv. 193).

He draws forth the first of them by the words, 'And whither I go ye know, and the way ye know.' To this Thomas replied, 'Lord, we know not whither Thou goest, and how can we—then—know the way?' Jesus saith unto him, 'I am the way, the truth, and the life: no man cometh unto the Father, but by Me.' Thomas formed his judgment regarding the higher world by material rules. If one has no description of the end of a journey, how can one *know* it? And if one does not know the end, how should one know the way? But Jesus shows him that in spiritual things an opposite law prevails. He is the living way to heaven. He is Himself as well the truth of the way, the revealer of it, as the life of the way, the precursor, the guide, nay, the living force by which the goal is reached. By Him alone can one come to the Father; thus also to the Father's house, and to the assurance of the Father's house. The Christian obtains the certainty of the heavenly world, not by outward testimonies from thence, but by the attraction of the life of Jesus thitherward, by the pledge of heaven which lies in the intensity of his heavenly life on earth, or rather, of his eternal life as it manifests itself in this world. The kernel of the life on earth is a holy testimony to the life above.

For the Son, in His appearance upon earth, is in all things the revealer of the Father throned in heaven. Jesus therefore proceeds: 'If ye had known Me, ye should have known My Father also. And from henceforth ye know Him, and have seen Him.' The words are exactly suited to call forth the second difficulty.

This is now propounded by Philip, as follows: 'Lord, show us the Father, and it sufficeth us.' He desired only a distinct theophany as a pledge of the truth of the heavenly life.

Jesus saith unto him, 'Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father. How sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself; but the Father, that dwelleth in Me—as the author of the words—the same doeth the works—which are a counter-signature and seal of the words. Believe Me that I am in the Father, and the Father in Me; and if not, yet believe Me for the sake of the works themselves. Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto My Father. And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it. If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever —namely—the Spirit of truth; whom the world cannot receive, for it seeth Him not, and knoweth Him not. But ye know Him; for He dwelleth with you, and shall be in you. I will not leave you behind as orphans: I come unto you.' After the Lord has given His disciples the assurance of heaven, He desires to make them likewise assured of the Father in heaven. They doubted of heaven, because they did not outwardly know the end and the way: He showed them how in His life the way is implied, and in the way, the end. They doubted further, however, of their being received into heaven, because they thought the Lord of heaven, the Father, had not yet made Himself sufficiently known to them upon earth: He had as yet imparted to them no sign from heaven in the form of a perfect theophany, as a pledge of their going to Him. Jesus now shows them that He is

Himself the highest theophany. And as He first represents Himself to them as the absolute way, the surety of heaven, so now, as the absolute image of God and of heaven, as the manifestation of the Father. And thus He guarantees the end with the Father. The Father is in Him: that is the *perfect presence on earth* of the Father. He is in the Father: that is the perfect life of heaven in the Son. His words are the words of the Father. And so also are His works. He who cannot recognise Him in His words as the Messiah, must yet be able to recognise Him in His works. And if he thus believe on Him, his faith shall be confirmed by himself doing like, and even greater works, in the name of Jesus, in the development of His work, if not in equally wonderful form; so that he himself shall accomplish heavenly things on earth as precursory tokens of heaven in heaven. For the Son is the channel by which this is conveyed to the disciples, on the condition that they pray to Him for it. Even the very highest will He impart to them, if they beg Him for it. Nay, for this highest gift will Christ Himself ask the Father, if they only keep His commandments and abide in His ordinances. Then, namely, through His intercession, shall the Holy Ghost be imparted to them as the other Advocate (Paraclete) of their life, who shall always remain with them, who shall bring near to them the inward substance of that heaven in the spirit. As the Spirit of truth shall He be communicated to them, because they possess the truth. To the world, however, He cannot be imparted; for it seeth Him not—in His works or tokens in Christ,—therefore still less does it know Himself. To them, however, He can and shall be imparted, because they know Him, and because, therefore, He *works* in them till He can *celebrate His triumph* in them. Nay, Christ Himself will come to them in the Holy Spirit, and entirely remove from them the feeling of orphanage.

In such measure shall they be assured of the Father in heaven, and of their going home to Him at last. Now, however, rises a third difficulty. Why cannot this revelation of the heavenly country, especially this announcement of Christ, be communicated to all men from above? Why does it remain concealed from the world, an exclusive possession of believers? This difficulty is suggested by the words which follow: 'Yet a little while, and the world seeth Me no more; but ye see Me:

for I live, and ye shall live also.' Life, then, the true life of Christians, resting as it does on the life of Christ, is the cause of their seeing Him again. 'At that day ye shall know that I am in the Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father; and I will love him, and will manifest Myself to him.'

To this Judas answered—not Iscariot: 'Lord, how cometh it that Thou wilt manifest Thyself to us, and not unto the world?' That is, wherefore wilt Thou in Thy heavenly glory, along with heaven itself, become manifest to us, but remain concealed from the world? Jesus returned for answer:

'If a man love Me, he will keep My word; and My Father will love him, and we will come unto him, and make our abode with him.' Love to Jesus has for its effect, that a man faithfully keeps His word hid in his heart; but this word is the medium by which the love of the Father makes itself known to him: hence the representation in the word becomes an experience of this love. Where, however, the Father manifests His love, He appears Himself, and with Him the Son; and when they reveal themselves fully in the heart, they make there a permanent abode. There arises thus an inward heaven, which in a mysterious manner, as sign and token, assures the believer of the heaven beyond this world.

Thus does the matter stand with respect to believers. As to the world, on the contrary, it stands as follows:

'He that loveth Me not, keepeth not My words. And the word which ye hear is not Mine, but the Father's that sent Me.' With inward alienation from Christ, a man loses again Christ's word. With the word of Christ, he loses the word of the Father; with the word of the Father, the medium of the manifestation of the Father. Therefore the bright image of heaven cannot be represented to his mind, still less leave its impress there.

Thus, then, we have the explanation of the fact, how believers are assured of the heavenly glory of their Lord, and of heaven itself, but not so the world.

The Lord has now removed the three chief stumblingblocks which, proceeding from worldly conceptions in the minds of His disciples, might have obscured to their view the brightness of

heaven: the offence of the melancholy doubter, who objects that there is not more distinct outward information concerning heaven, and the way to it; the offence of the doubter whose heart is set on divine manifestations, and who desires more sensible and striking announcements of God from the other world; as likewise the offence of the benevolent doubter, whom the incapacity of the world to apprehend the hope of that invisible inheritance as a reality, might render averse joyfully to entertain the hope for himself.

The Lord was well aware that this discourse concerning the higher world still contained much that was dark to the disciples. He therefore proceeded: 'These things I have spoken unto you, being yet present with you.' But the Intercessor (Paraclete), the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.' Thus His present discourse shall be made clear to them from the higher world itself; it shall be glorified in their hearts.

The glory of the heavenly world has now been opened up to them. He therefore proceeds to introduce the subject of the glorifying of the present life, by directing their thoughts to the marvellous peculiarity of His own departure:

'Peace I leave with you—as a farewell salutation—My peace I give unto you—rather, namely, as a salutation of an eternal recognition and meeting again, of an eternal reunion.—Not as the world giveth it—the salutation of peace—give I it to you.' The world first salutes a man with alluring cordiality, soon again to leave him disconsolate and friendless, and it bids him farewell with heartless coldness, often with unfriendly harshness; it bids adieu for ever. Christ salutes otherwise. From every one of His farewells there breaks forth the salutation of reunion. He salutes His people in God, for eternity. He therefore proceeds:

'Let not your heart be troubled, nor let it be disconsolate. Ye have heard how I said unto you, I go away and come again unto you. If ye loved Me, ye would rejoice that I said, I go unto the Father: for My Father is greater than I—as He that determines, and thus also glorifies My life.—And now I have told you before it come to pass, that, when it is come to pass, ye might believe. I will not talk much more with you; for the

prince of this world cometh'—he comes in the fulness of the enmity of this world, and brings with him My death—'and in Me he hath nothing,' adds Jesus, *i.e.*, nothing akin to him, no point to seize hold of, no prospect of victory, and therefore also no right, viewed in itself, to tempt Me, to cause Me suffering.[1] 'But that the world may know that I love the Father—and thus be delivered from its gloomy prince by the obedience of Christ—and that I may so do, as the Father hath commanded Me, arise, and let us go hence'—go to meet the doom appointed of the Father. This was the departure from Jerusalem.

Jesus now speaks of the glorifying of the earthly life, with the nocturnal garden fires in view,[2] *as He descends towards the garden of Gethsemane* (xv.-xvi. 24).

First, He fixes the fundamental idea of this glorifying of the earthly life.

'I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh away—He cutteth off—and every branch that beareth fruit, He purgeth it—pruneth—that it may bring forth more fruit. Ye are already clean, through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and withers (straightway). And men gather such, and throw them into the fire, and they are burned. —And as they burn, how terrible is the flame of that blazing fire!—If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father—then—glorified, that ye bear much fruit, and become My disciples—truly more and more *become*. As the Father hath loved Me, and I have loved you, continue ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things have I spoken unto you, that My joy may remain in you, and that your joy may be full. This is My commandment, that ye love one another, as I have loved you. Greater

[1] Comp. Luke xxii. 31.

[2] See above, vol. iv. p. 262.

love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do the things which I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth. But I have called you friends; for all things that I have heard of My Father I have made known unto you. Ye have not chosen Me, but I have chosen you, and appointed you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye ask of the Father in My name, He may give it you.'

The earthly Christian life of the disciples, which is appointed to glorify this earthly world, must therefore be deep-rooted in heaven; it must proceed from their vital union with the Lord, who is throned in heaven, and who from heaven administers the affairs of earth. He first presents this thought in the form of a parable. The whole kingdom of God appears here in the figure of a noble vine. Christ is the true vine, of which the earthly vine is only a symbol; all His disciples are the branches. The government of the Father over the world is essentially a training of this vine by the husbandman. To all the branches He applies the knife, either to cut them off, if they bear no fruit, or to prune them, if they are truly fruit-bearing branches. Thus are the last cleansed. The disciples are indeed already clean within, so far as they have received the word of Christ, by virtue of this principle of cleanness. But they may not only become again unclean, but even worthless, if they, namely, do not, by keeping the word of Christ, abide in Him, in the living contemplation of His person, so that He, in His full efficacy, may remain in them. For of themselves they can as little be or do as the branch; their true life is entirely dependent on their abiding in Christ, in like manner as the true health of the branch depends on its remaining in vital connection with the vine. If this be wanting to a branch, if it be separated from the unity of the vine in its noble root-life and fruit-bearing energy, and hangs on the vine like a rude, wild, and strange wood, which only produces a luxuriant foliage, it is cast forth, gathered together with others, and burnt. Such is the end of the degenerate spiritual branches, as the case of Judas shows. They are cut off from the vine, and wither; they are carried away with the rest in one company of evil men; they are destroyed in the bright flame of divine judgment. But when the disciples abide

as branches in Christ, His words then also abide in them: they may ask what they will, and it shall be given them. Christ has His thought ever fixed on the conversion of the world, by His life being glorified in the world. This is attained especially by the fruitfulness of His disciples, by the perfecting of their likeness to Christ, or their discipleship, and by the glorifying of the Father. The secret of this rich fruitfulness of the disciples' life is, that the love of the Father is, in infinite fulness, directed towards the Son; that the love of the Son, in like fulness, is directed towards them; and that they plunge themselves into the depths of this love, and preserve their experience of it by fidelity towards His commandments, *even as He Himself maintains a full knowledge of the Father's love by a perfect obedience to His commandments.* If they keep these words of His, His joy, the free, festive, exultant excitation of His soul, His blessedness, shall abide in them, the harmonious pulsation of their life shall be perfect; *i.e.*, they shall be blessed even in the midst of this world itself. All His commandments, however, He comprehends in the one commandment—which He had delivered to them in the holy Supper as the new law, in a concentrated and consolidated form—that they should love one another, as He had loved them. The measure of His love is the highest possible, namely, death on behalf of His friends. Friends thus henceforth He names His disciples, because He has made them acquainted with the revelations of the Father, which have been imparted to Himself. Yet they are not the authors of this friendship: He has chosen them, not they Him. Hence it follows, that they are called to exhibit *His* life. The commission, therefore, which He has given them is, that they should go—go into the world, as He had done—and bring forth fruit; and that their fruit should remain—should become a universal seed-corn, in such wise that all their boldest petitions—especially for the salvation of the world—might receive a perfect fulfilment.

After the Lord has thus presented in a general form the fundamental idea of the glorifying of the earthly life by His disciples, He now fixes His eye on the two separate sides of this work: first the defensive element in their position, in so far as they should triumphantly withstand the efforts of the world to extinguish the light of their life; and then the offensive element in it, in that

they are appointed to subdue the whole world in the power of His Spirit, and to fill it with His glory.

First, He speaks of the fence set around their life against the efforts put forth by the hatred of this world, to extinguish its light.

'This is My commandment, that ye love one another. If the world hate you, know that it hated Me before it hated you. If ye were of the world, the world would love its own—in you. But because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you: The servant is not greater than his lord. If they have persecuted Me, they will also persecute you. If they have kept My word, they will keep yours also. But all this will they do unto you, for My name's sake, for they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin—involving the ban—but now they have no pretext to excuse their sin. He that hateth Me, hateth My Father also. If I had not done among them the works which none other man hath done, they had not had sin; but now they have both seen it—salvation with their eyes—and have turned their hatred both against Me and against My Father. Nevertheless, that the word might be fulfilled that is written in their law: They hated Me without a cause (Ps. lxix. 4). But when the Pleader (Paraclete) is come, whom I will send unto you from the Father, the Spirit of truth, who proceedeth from the Father, He shall testify of Me. And ye also shall bear witness; for ye have been with Me from the beginning. These things have I spoken unto you, that ye should not be offended—take offence at the persecutions of the world, and thereby be caused to fall.—They shall—in the first place—put you under the ban of the synagogue—excommunicate you from the synagogue;—yea, the time—even—cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have neither known the Father nor Me. But these things I have told you, that when the time shall come, ye may remember that I told you of them.'

The Lord provides the disciples with the true equipment against the enmity of the world, in order that the day of their perfect joy might not be overshadowed by the night of the world's hatred.

First of all, the true character of their mission must be re-

garded by them as a settled thing, namely, the exhibition of a kingdom of love, of brotherly love.

And in pursuing this end, they must be prepared to expect the hatred of the world; and neither be surprised at it, nor allow themselves to be troubled by it, inasmuch as they know that the world hated their Lord and Master before it hated them. They must regard this hatred as natural and inevitable, and find its explanation in the fact, that they are Christians chosen by Christ, separated from the world. They must thus willingly acquiesce in this hatred, and not desire the love of the world, which could only be founded on something of a worldly nature in themselves. In the midst of these enmities, however, they must strengthen themselves by the recollection, that they experience nothing else than their Lord and Master experienced, and that they experience it for His name's sake.

Yet, notwithstanding, they must not consider the hatred of the world as a mere weakness, even though they should find it easy to be understood. For the world, with this hatred, opposes itself to the *clear declarations of Christ as the manifestation of the Father*. For this antagonism and resistance, there exists no excuse. Therefore is its sin a sin which exposes to the true ban—it is damnable. The hatred against Christ is hatred against the Father. Nay, the world, by its hatred, opposes itself to the *great divine works of Christ—His miracles*. It has with its eyes beheld His glory, and yet it has thereby, and on that very account, turned its hatred against the Son, who reveals the Father, and against the Father, who reveals Himself by the Son. This is the appalling hatred without a cause, which the Father in His revelation of Himself, in times of old, experienced from His people, and regarding which He had uttered His divine complaint.

And yet they must not, over against this demoniacal hatred of the world, become themselves haters; they must not turn their backs in hatred on the world, nor even combat the world in a hateful spirit. Rather must they learn that the Spirit of truth, whom Christ will send as a representative from the Father for their protection, is a Spirit who imparts courage to testify. He shall testify of Him, and even thus incite them, His instruments, to testify of Him, over against the world. They have been called, indeed, from the beginning to be such

witnesses. This spirit of testimony shall have for its first end the honour of Christ, His justification and glorification before the world, and therewith also, at the same time, the salvation of the world. And just in this work of compassionate love, which they have to carry on, the hatred of the world will be kindled against them more and more. Therefore He tells them beforehand, that they may not allow themselves to be overcome by that hatred, or be offended by it. He tells them beforehand that they, the witnesses of God, should be excommunicated under the title of God's enemies; and still more, that the raging fanaticism of unbelief should think it brought to God an acceptable offering, performed an act of divine service, by causing their death.

Even then, however, they must carry in their hearts this great excuse for their mortal enemies, namely, that they neither know the Father, nor Christ; even as He Himself afterwards prayed on the cross for His enemies: Father, forgive them; for they know not what they do.

All this He tells them now beforehand, in order that the remembrance of His having done so may strengthen them in the hour of trial.

Yet by merely defensive weapons alone, they could not possibly maintain the contest with the world. They must rather assert their superiority to the enmity of the world by overcoming it in the power of the Holy Ghost, by convincing it, by casting it to the ground in the inner judgment of the Spirit, by annihilating it, and just by these means saving it.

Thus does the Lord now come to the offensive element in the position of the disciples towards the world, to their positive victory over the world: the second side of the glorifying of the earthly life.

'These things I said not unto you at the beginning—namely, of the persecutions which awaited them—because I was with you. But now I go hence to Him that sent Me. And none of you asketh Me, Whither goest Thou? But because I have said this unto you, sorrow hath taken full possession of your heart. But I tell you the truth: It is good for you that I go away: For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will convince the world of sin, of righteousness, and

of judgment: of sin, because they believe not on Me; of righteousness, because I go to the Father, and ye see Me no more; of judgment, because the prince of this world is judged. I have yet much to say unto you—more immediately concerning the enlightenment of the world—but ye cannot bear it now. But when He shall come, the Spirit of truth, He will guide you into all truth. For He will not speak of Himself; but whatsoever He shall hear, that will He speak, and He will declare unto you things to come. He shall glorify Me; for He shall take of Mine, and declare it unto you. All things that the Father hath are Mine: therefore have I said, That He shall take of Mine, and declare it unto you. A little while, and ye shall not *see* Me; and again a little while, and ye shall *behold* Me,[1] for I go to the Father.' Then said some of His disciples among themselves, 'What is this that He saith unto us: A little while, and ye shall not *see* Me; and again a little while, and ye shall *behold* Me? and what is this: I go to the Father?' And so they said, 'What can this—really—mean, when He saith, A little while? We know not what He speaketh.' Jesus remarked that they were desirous to ask Him, and said unto them, 'Do ye inquire among yourselves of that I said, A little while, and ye shall not *see* Me; and again a little while, and ye shall *behold* Me? Verily, verily, I say unto you, Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman, when she is in travail, hath sorrow because her hour is come. But as soon as she is delivered of the child, she remembereth no more her anguish, for joy that a man is born into the world. And ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy shall no man take from you. And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you. Hitherto have ye asked nothing in My name. Ask, and ye shall receive, that your joy may be full.'

In these words is the perfect victory exhibited, which the disciples shall celebrate over this present world.

The Lord explains to them, first, why He had not before so distinctly foretold the great persecutions which they should have

[1] In the first case οὐ θεωρεῖτέ με; in the second, ὄψεσθέ με.

to undergo at the hand of the world.[1] He was Himself with them as the first Paraclete or Counsellor. But He tells them now, because He is about to take His departure. And He may tell them now; for in the fact, that He goes hence to Him that sent Him, there is contained all consolation for them; namely this, that He will send to them the other Counsellor. He laments that none of them possesses liberty of spirit sufficient to ask Him whither He goes, therefore about the heavenly world, to which He directs His course. This resignation is wanting in them, because their heart is full of sorrow, as if His departure were for them the greatest misfortune. Therefore He gives them the assurance, that His departure will be of the highest advantage to them. If, namely, He did not go hence, the Counsellor would not come to them; but now that He departs, He will send Him to them. For with the departure of Christ, in the first place, His own life is perfected; secondly, the susceptibility of the disciples in reference to Him; and thus, thirdly, that relationship between Christ in heaven and the longing disciples on earth, in which He can impart to them the fulness of the Spirit. And with the Holy Spirit, He will send them also at the same time complete victory over the world. For immediately on His appearance, that great Pleader shall begin to convince and cast down the world: He shall bring the world to the knowledge of sin, by convincing it of the centre and substance of all sin, that it has not believed on Him; and to the knowledge of righteousness, by convincing it of the centre and the unfolding of all manifestation of righteousness in the exaltation of Christ to the Father; and of judgment, by convincing it of the centre and deepest key-note of all judgments, the unmasking and destruction of the prince of this world, in the death and the resurrection of Christ. In this judicial administration of the Spirit over the world, is implied a boundless spread of salvation through the world, more glorious than the Jewish, particularistic apprehensions of the disciples could as yet understand; therefore the Lord just at this point adds, 'I have yet much to say unto you, but ye cannot bear it now.' The rest, however, He says, shall be told them by the Spirit of truth. He shall guide them into all truth—shall thus impart the fullest dovelopment of the truth.

[1] See above, vol. iv. p. 216.

He shall not speak of Himself—bring nothing else, which should distinguish His work from the work of the Son. He shall not establish a special economy of the Holy Ghost; but He shall confirm that which is already given in the revelation of Christ[1]—what He shall hear; and He shall prophetically prepare and introduce that which is future, that which shall unfold itself out of the other. In these developments, however, He shall more and more glorify Christ; for from the things which are His He shall take His communications, and declare them to the disciples. For all that the Father hath is also His. In all this the boundless spread of salvation, and the glorifying of the world by it, are indicated.

In the anticipation of the glorious future which awaits His kingdom, the turning point which must introduce it occurs again to His thoughts, as on other similar occasions;[2] but in the same degree His heart is also lightened by the joyful consideration, that His glory is so near at hand. One day more should not pass, till He was snatched away from His followers by death and the grave. And then again only a night, a day, and once more a night should pass, and all should be endured and decided; and then He could begin to reveal to His people His glory. This feeling He doubtless expressed with the deepest emotion. It is a little while, and ye *see* Me no more with bodily eyes, in the old frame of mind. And then again, a little while, and ye *behold* Me—with the eye of the spirit in the look of the bodily eye, and with the eternal look and sight of faith—for I go to the Father. His royal way to the Father is the way back to life, to heaven, to the glory of the Spirit, and therefore must He become visible to His people on this way.

The disciples were especially arrested by the moving tone and the mysterious sense of the last words, and most of all were they occupied with the enigmatic expression: a little while. They were in the highest degree agitated by the hint, that the destiny of their Lord, and their own, should be decided in so very short a time. It must have specially excited their astonishment, that the Lord spoke of a twofold: It is a little while.

The Lord gives them further explanations. Soon, soon shall they weep and lament, and the world shall triumph. Then,

[1] Comp. Kling, Remarks on particular passages of the Gospel of John, in the *Studien und Kritiken*, 1836, iii. 690.

[2] Comp. chap. xii. 23.

however, shall their sorrow be turned into joy.[1] And how shall it be with the joy of the world? That shall be revealed to them by the Holy Ghost. From their sorrow, therefore, the most glorious gain shall spring forth. The figure of the travailing woman is thus a picture of their frame of mind. Nay, in them specially is the Old Testament Church impersonated in her travailing pain, as she is now about to bring forth the Man in his absolute glory, the Conqueror, and Saviour of the world. At present they are passing through the hour of sorrow; but the time is soon coming, when He shall see them again, and their joy shall be eternal.

And in the day when their New Testament condition is completed, when they shall behold the glory of Christ, it is significantly said, they shall ask Him nothing. Then, namely, shall they be children of the Spirit, who have obtained an inexhaustible fountain of knowledge in the word of Christ, which the Spirit shall glorify in their heart. Then may they lay the boldest petitions before the Father in His name, and He will grant them their fulfilment. But what kind of petitions shall these be? Petitions in the name of Christ, *i.e.*, very specially, petitions for the salvation of the world. Thus they shall become petitioners in a sense, such as hitherto they have not been. He encourages them so to pray, and to take all, till their joy shall be full; till, in the full stream of the Spirit, they have obtained the fulness of a perfected harmony in the development of their own life, and in this a pledge of their perfect victory over the world.

If, however, in this manner, the heavenly and the earthly worlds should be seen by the disciples in the glory of the Spirit of Christ, the course of Christ's life must above all things be glorified to them. And from the glorifying of Christ's life, shall then proceed the glorifying of their own also.

'These things have I spoken unto you in parables,' said Christ further. 'But the time cometh, when I shall speak no more unto you in parables, but shall show you plainly of the Father.' In that day, ye shall ask in My name: and I say not unto you, that I will pray the Father for you; for He Him-

[1] Very pertinently, Stier suggests here the thought of the feast of Purim (Esth. ix. 22), and thinks there may perhaps be an allusion to a reversal of His Purim to unfaithful Israel.

self, the Father, loveth you, because ye have loved Me, and have believed that I came out from God.'

All the words of Christ were parabolic words for the disciples, because they had not yet received the glorifying Spirit, who interprets their deepest meaning. Very specially He had exhibited to them in parables, properly so called, the riches of the Father's love, His purpose to save the whole world, to spread His kingdom through the whole earth. In the day of the coming of His Spirit, however, He says, this shall be quite otherwise. He shall impart to them the full revelation of the Father, in perfected immediacy and directness. And then, in perfect fulness of light, they shall ask the Father in His name. His intercession for them shall then be seen in its perfect unity with the declaration of the love of the Father to them; and they shall then no more think that His intercession for them first moves the love of the Father towards them: even in His intercession they shall see a revelation of the Father's love to them. But the love of the Father shall so make itself known to them, because they had lovingly known and recognised Him, because they had believed that He was come out from God, as the pure and perfect image of the Father. This is the clear result of His ministry among them, reduced to a definite expression: they have loved Him, they have recognised in Him the manifestation of God, the messenger of God, and the image of God. He can now, therefore, attach to this knowledge His explanation regarding His return to the Father; and this He does in a sentence, which contains the watchword of His whole life:

'*I came forth from the Father, and am come into the world. Again I leave the world, and go to the Father.*'

Then said His disciples unto Him, 'Lo, now speakest Thou plainly, and speakest no parable. Now we know—*this*—that Thou knowest *all things*, and needest not that any man ask Thee. In this we believe—in this we recognise the pole-star of our faith—that Thou art come forth from God.' Jesus answered them, 'Now ye believe—at present, it is a great and glorious moment! —Behold, the hour cometh, yea, is now come, that ye shall be scattered, every one to his own—under the impulse of his own personal feelings, see Zech. xiii. 7—and that ye shall leave Me alone. But I am not alone, for the Father is with Me. This have I spoken unto you, that in Me ye may have peace. In the

world ye shall have tribulation; but be of good cheer, I have overcome the world.'

The watchword of Christ, with respect to His life, gave to the disciples, for the first time, a clear insight into the whole of His earthly career. From a distinct knowledge of the fact, that He, as the Son, had gone forth from the Father and was come into the world, there now developed itself in their mind the faith that He must again leave the world, and go to the Father. In the glory which He had before all time, they saw that His glory when time shall be no more was implied; in His humiliation, they saw that His exaltation was involved. The veil seemed now, therefore, to fall, which had concealed from them the termination of His earthly life. A sunbeam of glory illuminated His future, and thus also the future of His kingdom. At that moment there had been given them an anticipation and foretaste of the enlightenment of the Holy Ghost. On this account, also, they thought the time of His veiled mode of speech was now already past, and thus too the time of their asking. It was no misunderstanding of His words, that they would one day no more ask Him any question, but a refined application of them. How should we still require to ask Thee, they thought, when Thou thus meetest the most secret questions of our spirit? Now, they said, He has given them the all-sufficient explanation. The truth that He came forth from God, that should be the point of departure for their faith, that should remain in their minds an established fact; and with it, His future also should be made clear to them. The question of their faith in Him was thus finally decided. Their only error consisted in an overvaluing of that glorious moment, and of their present stand-point. Jesus therefore announced to them that they, now so full of joyous faith, should in the very next moment forsake Him, once more overpowered by the influence of their egotistic individualism. They should leave Him alone, but the Father not. This He says for their comfort, in order that they may again seek and have their peace in Him. They should be hardly pressed, He tells them; but nevertheless they should be of good cheer, and draw their comfort from this consideration, that He has already overcome the world.

Thus, from the glorifying of His own life, He makes the glorifying of their life to proceed.

The Lord having communicated to them the doctrine of the completion of His work—of the glorifying of the Father, and of the world, by the glorifying of His own life—and having put into their heart the germ of this world-transforming power of His life, He now seals all these announcements by laying His work on the heart of the Father in His high-priestly intercessory prayer.

The high-priestly intercession is the positive glorification of Christ in the spirit, the foundation of the actual glorification by the surrender of His life and His whole work into the hands of the Father. It was spoken by the Lord before passing over the brook Kidron (xvii.).

These things spake Jesus, and lifted up his eyes to heaven, and said:

'Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee, the only true God, and Him *whom Thou hast sent*, Jesus Christ. I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was.

'I have manifested Thy name to the men whom Thou gavest Me out of the world. Thine they were, and Thou gavest them Me; and they have kept Thy word. Now they have known that all things, whatsoever Thou gavest Me, are of Thee. For the words which Thou gavest Me I have given unto them; and they have received them, and have known surely that I came out from Thee, and they have believed that Thou didst send Me.[1]

'I pray for them: I pray not for the world, but for them whom Thou hast given Me; for they are Thine, and all Mine are Thine, and Thine are Mine; and I am glorified in them. And I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep in Thine own name those whom Thou hast given Me, that they may be one, as we are!

'While I was with them in the world, I kept them in Thy name. Those that Thou gavest Me I have kept, and none of

[1] Regarding 'Lachmann's ἔδωκας everywhere 6–8, instead of δέδωκας,' see Stier *in loc.*

them is lost, but the son of perdition, that the Scripture might be fulfilled (*vid.* Isa. lvii. 4, etc.). And now come I to Thee: and these things I speak—still—in the world, that they may have My perfect joy in themselves. I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

'I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth.

'As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth.

'Yet not alone for these do I pray, but for them also who shall believe on Me through their word:

'That they all may be one: as Thou, Father, art in Me, and I in Thee, that they also may be in us;[1] that the world may believe that Thou hast sent Me.

'And the glory which Thou hast given Me I have given them, that they may be one, even as we are one. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.

'Father, I will that where I am they also be with Me, whom Thou hast given Me, that they may *see* (θεωρῶσι) My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world.

'O righteous Father, and the world doth not know Thee: but I know Thee, and these know that Thou hast sent Me. And I have made known unto them Thy name, and will make it known; that the love wherewith Thou hast loved Me may be in them, and I in them.'

The first petition of Jesus is a petition for the glorifying of His name in the world generally (vers. 1–5).[2]

The *motive* urged for His petition is, that the hour of the

[1] Regarding the omission of the second ἵν by Lachmann, see vol. iv. 250.

[2] The first pause I found formerly, along with Olshausen and Lücke, at the close of the ver. 8; now, however, at the close of ver. 5, in which I agree with Stier.

glorifying is come. The *eternal foundation* of His glorification is the *power* which the Son has in principle received over all flesh,[1] and the *realization* of it consists in His granting eternal life to all whom the Father hath given Him. The *central point* of eternal life, and thus of the glorifying of the name of Jesus, is the knowledge of the one true God, and of His ambassador Jesus Christ (the Anointed of God), who not only as Christ, but also as Jesus, in His human nature and form, is the absolute ambassador, the perfect manifestation of the Father. The *historical foundation* of the glorifying of the Son consists in the fact, that He has glorified the Father on the earth, and finished His work. The *measure* of His glorification, finally, is that eternal glory which He had with the Father before the foundation of the world.

The disciples, however, constitute its *medium;* and as Jesus has deposited His work in their hands, His petition for the preservation of His work becomes an intercession for them.

This intercession for the disciples is the second petition of Jesus (vers. 6–19).

He mentions first His work in the disciples (vers. 6–8). The work of Jesus in them consists in His having revealed to them the name of the Father. As the work of God, it *depends* on the Father having given them to Him. It has attained its *result* as a work of faith in the disciples themselves, by their having kept the word of God. And now it has become the individual personal life of the disciples, and *unfolds* its operation in the fact, that they know that the whole manifestation of the life of Jesus in the Father is a revelation of God. They have a living knowledge of the words of God, a knowledge of the Son in the Father, from whom He came forth, and of the Father in the Son, whom He had sent.

He then makes mention of the infinite value of this company of disciples, and of the work in their hearts (vers. 9–11). He prays for them, not for the world. For whilst He prays for them, He just by this prays also for the world: as the bearers of His salva-

[1] 'In the word flesh lies "the sum of all misery and wretchedness," as A. H. Franke rightly preaches.' So Stier with truth; yet there lies in the same expression also the sum of all undeveloped human adaptation for the kingdom of God.

tion, they outweigh the whole world. The first form in which their value appears, is that they are the channels of salvation to the world. The second lies in the words: for they are Thine; they constitute a circle of elect ones around the Son, and are thus the centre of all that is God's and Christ's, that the Father gives to the Son, and the Son brings back to the Father. The third form of their value is this: Christ is glorified in them, and now labours no longer as a human teacher in the world. He returns to the Father, and leaves them behind as the organs of His operation in the world. Hence the urgent petition that the Holy Father would keep them in His name, that they might form a unity in this world, as the Son with the Father—a unity in the Spirit, in love, in the truth.

On this He indicates the great danger to which they should henceforth be exposed (vers. 12–14). Hitherto He was Himself with them, and kept them. Faithfully did He watch them; and none of them was lost, except the son of perdition, that the Scripture might be fulfilled, which had foreseen his fall,[1]—not therefore through the want of watchful fidelity on the part of Christ. Now, however, it must be otherwise. He goes forth from them to the Father, and speaks only a few words more in the world, in order to perfect what was wanting in their condition, and leave behind with them His perfect joy, the inward blessedness of His Spirit as an inheritance. They are now thus the possessors and keepers of His word in the world. Therefore also the hatred of the world has already fallen on them. For now, in the kernel of their new life, they belong as little to the world as Christ Himself. From this cause the heaviest tribulations and dangers await them.

Yet the Lord does not fear that the world shall overcome them; on the contrary, He expects that they shall overcome the world. And this is the request which He now expresses (vers. 15–19).

He prays not, He says, that the Father would take them out of the world, but only that He would keep them from the evil:[2] that He would sanctify them in the world, that He would make them to be as beings not of this world, living for God in the truth, being drawn upwards, and flying upwards into the eternal reality of the word of God. With this consecration He would

[1] Comp. vol. iv. p. 248.

[2] Regarding the construction τηρεῖν ἐκ, see Stier, vi. 483.

then send them down into the world, as the Father had sent Him into the world. He, on His part, would sanctify Himself for them—in pure resignation offer Himself to the Father, and leave the world,[1] that in the strength of this sanctification they might be sanctified in the truth—in pure resignation and devotedness to God, have their conversation in heaven even in the midst of the world.

On this follows the third petition of Christ—the intercession for all future believers, who shall be brought to Him by the word of the disciples.

He has three requests for them.

The first is for their true oneness. They should all be one, after the manner of the oneness which subsists between the Father and the Son; so that all should be reflected in each, and each in all, that their individuality should appear uninjured in their totality, and this last in their individuality. This oneness should proceed from their being one with the Father and the Son; its *effect*, however, should be, that the world should be brought *to believe* that the Father had sent Him.[2]

The second request is, that they should share in the spiritual glory of Christ—that they should become perfected, free, spiritual

[1] Stier also thinks, a certain sanctification, renewal, transformation (or whatever one may call it), of the human nature in Christ's person 'must be admitted' as the kernel and germ of our sanctification. Any truth to be found in this idea, however, can only be the fact, that the transition of Christ from the first pure form of His humanity into the second, entirely coincided with His becoming free from the constant burdensome incitations of the world in its corruption, addressed to His somatic psychical and pneumatic life, from the morally impure atmosphere of this world, which sought to penetrate to the innermost centre of His will. But to admit an actual dimming of the purity of the human nature of Christ Himself in this world, would at once contradict Scripture, and likewise faith's idea of Christ.

[2] 'Faith itself, however, is not asked or given.' This remark is made by Stier (vol. vi. 498), in order to reconcile Luke xvii. 5 with Mark. ix. 24. He says this, no doubt, against those who represent faith excusively as a gift of God. But the one kind of dualism in the christological sphere does not justify the other. The question is not here: Either asked from God or rendered by man; but all which is asked is rendered, and all which is rendered is asked. Stier must accept, along with the newer 'spiritualistic' Christology, this also, that the introduction of those antitheses of the Adamitic consciousness into the christological sphere must here only cause confusion, and even generate errors.

men. And this perfecting should become the foundation of their perfected oneness: that, namely, they should so become one, as the Father and the Son are one, as the Son is in them, as the Father is in the Son, that thus, by the perfecting of their individual life, they might, as perfect men, form *one* perfect unity. And this should be the effect: the world should *know*—now *know*—that the Father had sent Him, and that the Father loves believers, even as He hath loved the Son.

The third request is the following: that they should be where the Son is, His partners in the glory of heaven. They should with their own eyes see the glory which the Father hath given Him, because He loved Him before the foundation of the world. They should thus see in His glory, in the perfected glorification of His name, the full revelation of the love of God, and the full execution of His purpose: this should be their inheritance.

In the conclusion of the prayer, Jesus gives expression to the weighty import of the present moment, in which He takes leave of the disciples. His present position in the world is glorified in it.

The Father now presents Himself to His view as the Righteous One.

The Father must reveal His righteousness, for the world knows Him not.

But Jesus must feel the rigour of His righteousness towards the world, for He knows it.

And the disciples have come to the knowledge that the Father has sent Him; therefore must they be thoroughly furnished to become His messengers to the world.

From this position follows what still remains for Him to do, or rather to suffer. He has made known to them the name of the Father in His life, and will make them still more fully acquainted with this name in His death and in His resurrection, that the love with which the Father has loved Him may be also in them, nay, that He Himself also may be in them—and thus Christ remain in them here in the world, in the constant announcement of the fulness of the love of God, until the work of His glorification be completed.

The fundamental feature of the whole section is the glorifying of the last acts of the ministry of Christ on earth, as He

lingers among His disciples, and completes the foundation, laid in their heart, for the glorifying of His name.

The glorifying of the name of Jesus, however, is no egotistical self-glorification. It is rather the pure result of His having glorified, and still continuing to glorify, the name of the Father, with perfect self-abnegation, amidst all the contempt and contumely of the world. But, because this glorifying of Christ proceeds from the glorifying of the name of the Father, it is at the same time a glorifying of the whole of life, of all mankind, of the whole creation, through the glorifying of the Church of God. In the first place, the farewell of Christ is glorified: in its individual elements, in the decisive act by which it is finally brought about, His spiritual triumph over Judas; then, in the relationship which is established by Him between the earthly and the heavenly life, and in the institution which is appointed to fill up the chasm between them, the holy Supper; further, in the disciples' remaining meanwhile here, the necessity of which is implied in their want of Christian ripeness, and is illustrated by the weakness of Peter, nay, even in the fall of Peter, considered in the light of his repentance, which Christ prophetically intimates in the announcement of the cock-crowing. The departure of Jesus into the heavenly world is then exhibited to us in the glory that attends it, and with this the glory of the heavenly world itself. Creation becomes for us the house of a Father,—the starry heavens, signs of the many mansions prepared for us; the departure of Christ is a travelling hither and thither, to prepare there an abode for His people, and to fetch them home from here. In the return of Christ to His home, the certainty of immortality for us is also glorified: Christ appears as the living, faithful pledge of the continued existence of His people, of their journey home, and of their heaven. He then places in its true light the much misunderstood starting point for the hope of His people: He glorifies the way, heavenwards, and the end of the way—heaven itself. The highest security for the heaven above appears in the hidden heaven below, the revelation of the Father in Him. The mysterious hidden nature also of this Christian hope, as likewise the hopeless and Christless state of the world, are explained. With this glorifying of the other world, the three chief grounds of offence contained in the doctrine of the heavenly inheritance, as these are here repre-

sented in the persons of Thomas, Philip, and Judas Lebbeus, are also placed in their true light. The Lord then glorifies His own farewell salutation, in contrast to the farewell of the world, which His salutation illustrates and explains: His farewell is a salutation of meeting again; His going is turned into a coming; His departure out of the world, into a revelation of Himself to the world; His voluntary submission to death, into a completion of the work which the Father has commanded Him to do. Thus also His passage through death is glorified; it is a return to the highest life.

There now follows the glorifying of His return to this earthly world, which is a glorifying of the earthly world itself. The mystical tree of the Church of Christ must here be brought to view in all its significance, with its roots in the depths of heaven, with its branches and fruits covering the earth. The symbolical meaning of the vine appears in its strongest light. The providence of God is seen in all its ideality, as a faithful providing for the kingdom of God. The strokes of fortune are nothing but delicate applications of the pruning-knife in a master's hand. The true branches which remain in their ideal connection with the vine are only purged; the rude branches, which have broken their connection with the ideal vine, are only cut off, that the vine may be preserved. The judgment on these apostates is shown us in its inward necessity, in its consistent termination, by the idealization of the sacred nocturnal fires of Easter, or in the figure of flaming garden fires. We are then made acquainted with the characteristics of true disciples—their new life in relation to the Father, to Christ, to the world, and to one another. We are further made rightly to understand the hatred of the world against the disciples of Christ in the light of the life and of the Spirit of Christ, and to appreciate it in its criminality, and likewise in its consistency. We see the martyrdoms, the tortures of the Inquisition, the auto da fes, illuminated by a ray from His throne. We learn the cause why the earthly Church does not desire and obtain further disclosures regarding the heavenly world, namely, because usually a cloud of sorrow obscures her view of the departure of Christ, and likewise generally overhangs the passage into the other world. All such manifestations of despondency in the Church, however, are counteracted by her eye being pointed to the sun of the Spirit, to the coming

of the Holy Ghost. He appears here more especially in His witnessing, rebuking, judicial operations, as with regal power He casts down the powerful and menacing world before the face of the distressed disciples; yet we see also how He glorifies, in the eyes of the world, the saving righteousness of Christ, and the judgment against the ancient prince of this world, Satan. The work of the Holy Spirit, and the developments of the Church under His operation, are shown here in their true light, namely, as the eternal unity between the perfected faithfulness of the Church to the word of Christ, and her perfected freedom in the unfolding of her life. Whilst thus, however, we are made acquainted with the administration of the Spirit, and the character of the Church, the disciples also are presented to us as princes, victorious over the world in the spiritual power of their new life. In the word of Christ: A little while, there is brought before our contemplation the significance of the decisive turning point in His life, and thus also in the life of His people. In the figure of the labouring woman, we recognise the symbolical meaning of the pangs of child-birth; we learn the glorious end of all birth-pangs in Christ, in the disciples, in the church; nay, we learn how all sorrows have for their end, as birth-pangs, to announce new life, and new joys. Further, we are made acquainted with the great significance of the resurrection of Christ: the festivals of Easter, Ascension, Pentecost, and generally New Testament times to the end of the world, appear in their unity as a great festival of His resurrection glory. After the Lord has in this manner shown the disciples how His name, and in His name the whole of life, must be glorified, He deposits the germ of this glorification in their heart, by communicating to them the watchword of His life. He can now show them their approaching dispersion and flight in the light of His compassion, and generally, the temptations which they shall have to undergo in the world. He likewise shows them the great isolation which awaits Himself, and how it is glorified by the faithfulness of the Father.

Having seen the future work of glorification depicted in the great farewell discourse of the Lord, and having then seen, in His last words regarding His earthly life, how He called into being the first beginning of this future glorification in the hearts of the disciples, we now see, finally, how in His high-priestly

intercession He already, in the spirit, accomplishes the great work of glorification by commending it to the Father's heart.

The glorifying of His name here unfolds itself in the glorifying of His work.

The glorifying of His work becomes a glorifying of the company of His disciples.

The glorifying of the apostles has for its effect the glorifying of the Church. The latter is glorified in its first stage as the *one* Church, the medium of *faith* to the world. It unfolds itself in the second stage as the spiritually glorious Church, the medium of *knowledge* to the world. It appears, finally, in the third stage, as the Church exalted into heaven: the world, however, has disappeared before the radiance of the glory of Christ.

In conclusion, the Lord permits us to see His own heart in the light of His high-priestly intercession: how He penetrates and apprehends the character of the spiritual powers from which His sufferings proceed; and how He offers Himself in voluntary obedience, in order fully to reveal to His people the name of the Father.

From a general point of view, however, there is presented to us in the high-priestly prayer, the glory of the inward life of Christ, the fidelity of His intercession—His eternal and true high-priestly intercession—which must have as its result the accomplishment of the salvation of the world.

The farewell discourse, regarded as a whole, glorifies the name of the Son in the name of the Father; in the name of both, the name of the Holy Spirit; in this name, the disciples, the future Church, and heaven and earth itself.

NOTES.

1. It follows from the preceding delineation, that we cannot agree with the judgment of Tholuck (*Comment. on John*, p. 330) regarding the character of the discourse chap. xiv.-xvi., according to which its prominent features are its childlike spirit, and a certain ethereal dissolving quality in its mode of representation, so far at least as the latter designation is concerned.

2. Fromman, in his book *Johanneischer Lehr-begriff*, p. 365, gives forth the opinion, 'Thus the πνεῦμα does not present itself as a special, third personal existence by the side of the Father and the Logos, as also, generally, it is nowhere in the

biblical writings represented as a personal existence, but is the vital power which animates them both, God and the Logos, the principle which actuates both, etc.' Here God and the Logos are thus apprehended and represented according to the analogy of natural beings (natur-wesen), animated by a special principle in them. Fromman thinks the reasoning of Stier, in his Hints towards a believing apprehension of Scripture (*Andeut. z. glaubigen Schriftverständniss*), in which, from the ἄλλος παράκλητης, he draws the conclusion that Jesus speaks of the Holy Spirit as a person, to be absurd. Stier, however, has in the most distinct manner repeated the same view in his *Words of the Lord*, vi. 220. Without doubt, by strongly distinguishing the second Paraclete from the first, Christ designates the Holy Spirit as a special personality. The remark, that Christ, on the other hand, identifies Himself again with the Paraclete, and describes the coming of the latter as His own coming again, cannot invalidate the strength of that distinction; for the three divine persons are one in their essence. It is, however, just from the divine nature of this unity that the Trinity, or the threefold form of the divine absolute self-consciousness, results. When one has apprehended that in the distinction between the three personalities in God, the question turns on the distinguishing of the three forms of consciousness in the divine being, one has only to distinguish the Sonship-self-consciousness of God in Jesus Christ, from the Fatherhood-self-consciousness of God in the original fountain of life, in order to know the first two persons; and when one learns further to distinguish the third form of consciousness in God from the two first in His (eternal) Church, one has also thus found the third personality. The circumstance, that two of these forms of consciousness have one side of their manifestation in time, cannot perplex us with regard to their eternal immanence, so soon as we cease to regard eternity as merely most ancient pre-mundane time. As thus the personality of the Holy Spirit in the self-consciousness of God *makes itself known* in the Church, specially strong proofs of His personality are found in this 17th chapter of John, and one of the strongest lies in the expression, ἵνα ὦσι τετελειωμένοι εἰς ἕν.

SECTION VIII.

CHRIST AMONG HIS ENEMIES; OR, THE LIGHT OF THE WORLD SURROUNDED BY THE CHILDREN AND THE POWERS OF DARKNESS; AND THE VERIFICATION OF HIS VICTORIOUS POWER.

(Chap. xviii.–xix.)

In His high-priestly prayer, the Lord had completed the offering of His life *in the spirit*. How He likewise accomplished it in the department of the soul, is only slightly indicated by the fourth Evangelist, who merely notices the departure of Christ to Gethsemane, and then proceeds immediately to describe the actual voluntary giving up of His life, in the history of His sufferings. For here also his main object is to bring to light those features, in which the heavenly glory of the life of Jesus was manifested.

He therefore omits the history of the agony of Christ's soul in Gethsemane, and even also the kiss of Judas; but draws our attention to that moment in which the guard, overawed by the majesty of Christ's words, went backward and fell to the ground. He passes by the examination of Jesus at the house of Caiaphas, but describes that first hearing before Annas, in which the dignity and freedom of Christ over against the Jewish judges very specially appeared. He likewise omits several smaller circumstances connected with the examination of Christ before Pilate, more especially His being sent to Herod, the dream of Pilate's wife, the washing of Pilate's hands; and narrates, on the other hand, very fully the most essential particulars of this examination, and gives us clearly to see how Christ overawes the Roman judge by His regal bearing, and executes upon him the judgment of the Spirit. He has also given another position to the scourging of Christ; and in the account of the presentation of the Lord, with the crown of thorns and in the purple robe, to the people, he makes Him stand forth to view as the great King who reigns in the kingdom of ignominy and suffering for the truth's sake. He shows how, everywhere in the procedure adopted against Christ, His royal dignity declares itself, even should He

be treated by Pilate and the Jews with mockery and contempt. The last words also of Christ which John has treasured up for us, testify to the glory of Christ in His mortal struggle. The same is true of the treatment of the holy body, as also of the mysterious marks upon it; and not less of the honourable burial which was prepared for Him.

When the Lord had finished His intercessory prayer, He went forth[1] with His disciples over the brook Kidron. With this passage over the Kidron, was His death-journey itself decided. The passage of this little brook was thus of historical importance, in a quite different sense from that attached to other decisive passages of rivers or streams by worldly conquerors, such as history informs us of. On the other side of the Kidron was a garden, into which Jesus went with His disciples. And Judas also, who betrayed Him, knew the place; for Jesus oft-times resorted thither with His disciples. The house belonging to that parcel of ground had been placed at His disposal by an unknown friend, and He used it for the purpose of refreshing Himself there in solitary prayer, or also of assembling there with His disciples. Perhaps it was also a retired place of meeting for the disciples of Jesus in Jerusalem.

Here it was that Jesus fell into the power of His enemies, that He began to reveal His glory in the company of the children of darkness.

Judas then, having taken—collected together—the band of soldiers[2] and temple-servants of the chief priests and scribes, came thither with torches, and lanterns, and weapons. This manifestly immoderate equipment showed the excessive anxiety and agitation into which this assault on the liberty of his Master had thrown the traitor, and with him the rulers of the Jewish people. The same agitation—originating, as it appears, especially in Judas—communicated itself increasingly to the soldiers, who had come to take Jesus prisoner. He knew all that awaited Him, and went forth to meet them with the question, 'Whom seek ye?' They answered Him, 'Jesus of

[1] From the ἐξῆλθε (chap. xviii. 1) it cannot be concluded that Jesus now first went out from the house where the Passover was celebrated, as Stier has again lately asserted. One may easily suppose that the precincts of the city extended themselves as far as the brook Kidron (comp. vol. iv. 189).

[2] See above, iv. 291.

Nazareth.'. Jesus saith unto them, 'I am He.' *And Judas also, who betrayed Him, stood with them.* As soon then as He had said unto them, I am He, they went backward, and fell on the ground. The Evangelist has evidently with very special intention remarked in this place that Judas stood with the soldiers, when Jesus met them. On the one hand, we *may* conclude from this, that the satanic purpose of the traitor to betray the Lord with a kiss was probably frustrated in part by his own excited haste, in part by the voluntary hastening of Christ past him. On the other hand, we *must* suppose that it was especially the evil conscience of Judas which spread terror amongst the multitude, driving them back, and throwing them in confusion one upon the other.[1] That the Evangelist means to describe an unheard-of spiritual terror, is manifest; and such a fact is quite in harmony with the occasion. That, however, he does not mean to say that all the individual members of the company lay flat on the ground, may be concluded from the circumstance, that Jesus immediately afterwards again asked those who had precipitated themselves backwards, 'Whom seek ye?' And they said, 'Jesus of Nazareth,'—a sign that they had regained their courage.—Jesus answered, 'I have told you that I am He! If therefore ye seek Me, let these go their way.' He thus used their alarmed state of mind to procure safety for His disciples. The Evangelist adds the remark, That the word might be fulfilled which He spake: Of them whom Thou gavest Me, I have lost none. In humility He thus makes the confession, that it might have proved the destruction of the disciples, if at this moment a process of life and death had been instituted against them.[2] And thus far must that word of the intercessory prayer of Jesus, which he mentions as a prospective prophetic word, already receive a special accomplishment. It is important, that the stroke with Peter's sword took place after this interposition of Jesus in their behalf. It appears thus doubly unwarranted, and serves quite to confirm the remark of John. Simon Peter therefore, having a sword, drew it, and smote the servant of the high priest, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, 'Put up thy sword into the sheath: the cup which My Father hath given Me, shall I not drink it?'

This is the first manifestation of the spiritual power of

[1] See vol. iv. 295; comp. Gfrörer, p. 227. [2] See vol. iv. p. 297.

Christ, in the company of His enemies. Each successive part of it contains a new feature of His glory. This is already reflected in the enormous equipment with which His enemies approach against Him, the defenceless. Still more, however, in the terror of conscience, under which they are precipitated to the ground. It exhibits itself in the voluntariness and exalted composure of soul with which He meets His enemies; in the contrast between His terrifying, I am He! and the second, I am He, which again calms; in the collectedness and authority with which He procures for the disciples liberty to depart; as likewise in the equanimity with which He rebukes Peter, and declares Himself ready to drink the cup of the Father. The attempt of Peter with the sword vanishes, as a vain and paltry act of sin, before the grandeur and holiness of the demeanour of the Lord.

The band of soldiers, and the captain, and the servants of the Jews, now took the Lord prisoner, and bound Him. They then led Him away first to Annas; for he was father-in-law to Caiaphas, who was high priest that year. Now Caiaphas was he who gave counsel to the Jews, that it was expedient that *one* man should be destroyed for the people.—These hints tell us that the fate of Jesus before Caiaphas was already by anticipation decided. They show us, at the same time, that Caiaphas was decidedly under the secret influence of Annas—that he, as the high priest of the year, did what the legitimate, high priest of the Jews purposed to see done.

This second incident of the sufferings of Christ, like the preceding first, and the succeeding third one, was obscured by the conduct of Simon Peter. Simon Peter followed Jesus, and with him another disciple. That disciple, however, was known to the high priest, and therefore could go in with Jesus into the hall of the high priest's palace. But Peter stood at the door without. Then went out that other disciple, who was known to the high priest, and spoke a word (εἶπε) to her that kept the door, and brought in Peter. Then said the damsel that kept the door unto Peter, 'Art not thou also one of the disciples of this man?' He said, 'I am not!' And the servants and officers stood there, and had made a fire of coals, for it was cold; and they warmed themselves. And Peter was among them, standing and warming himself.

We do not know on what circumstances the acquaintance of the other disciple with the high priest was grounded.[1] He thought to do Peter a service by bringing him into the hall of the high priest. The latter, however, immediately on his entrance, became a denier of his Lord. He then mingled among the servants at the fire of coals.

Peter denied his Master before the maid that kept the door, whilst Jesus boldly and openly confessed His doctrine, and His whole discipleship in the wider sense, before the high priest himself, and yet, notwithstanding, secured again the safety of the company of His disciples.

The high priest, namely, examined Jesus regarding His disciples, and His doctrine. Jesus answered him, 'I have spoken openly to the world. I have ever taught in the synagogue, and in the temple, where all the Jews assemble; and in secret have I said nothing. Why askest thou Me? Ask them who heard Me what I have said unto them. Behold, they know—right well—what I said unto them.'

The answer of Jesus not only rebutted the insinuation, that He had established in His discipleship a dangerous secret league, but also the supposition, that He had to render account to Annas as His lawful judge, whom the Jews, on their part, seemed to regard as their rightful high priest. Those who stood by appear to have felt this assertion of right very bitterly. For when He had thus spoken, one of the officers present struck Jesus with the palm of his hand, saying, 'Answerest thou the high priest so?' Jesus answered him, 'If I have spoken evil, bear witness of the wrong; but if well, why smitest thou Me?'

Thus does the Lord glorify Himself also in the second company of darkness, which His enemies form around Him. He asserts the well-known publicity of His doctrine, and He represents all His hearers in the world as His discipleship in the wider sense. As, however, on the one hand, He does not allow Himself to be branded as a secret demagogue, so neither, on the other hand, as a masked reverer of legally abdicated authorities. Before His composure and collectedness of spirit, the illegal high-priestly wayside forum of Annas is annihilated, and the indignity of the stroke on the cheek, which He had received, falls back with ignominy on the head of the fanatical champion of an incompe-

[1] See vol. iv. 313.

tent jurisdiction. With Annas, He desires to place Himself before the forum of the whole people; with the servant, before the forum of the ordinary judge. In this majesty of calm collectedness and fidelity does He thus present Himself to His enemies, whilst Simon, in His immediate neighbourhood, denies Him.

Annas saw that he in vain instituted an inquisition against Jesus. He sent Him therefore bound to Caiaphas, the high priest—the proper high priest. In this significant act lay His sentence. He had not unbound the fetters of Jesus; he condemned Him to death. John therefore regards it as superfluous to mention further the examination before Caiaphas. He only still narrates the completion of Simon Peter's denial, which ran side by side with the examination, and also aggravated the third moment of Jesus' sufferings. And Simon Peter stood and warmed himself—still always in the same hall.[1]—Then said they unto him, 'Art not thou also one of his disciples?' He denied, and said, 'I am not!' One of the servants of the high priest, a kinsman of him whose ear Peter had cut off, saith, 'Did I not see thee in the garden with him?' Then Peter denied again, and immediately the cock crew.

Here, again, the crowing of the cock testified to the glory of the Spirit of Christ.

The Evangelist, in his narrative, throws the judgment of the Jews concerning the Lord into the background, because, according to his view, it had been already virtually passed, before He was taken prisoner. With so much more of detail, however, does he describe the inquisition which Jesus had to undergo before the Gentile forum of Pilate.

Here, in the conduct of Pilate, the Evangelist unfolds a soul-picture, whose clearness, delicacy, and depth is fitted to disclose the entire paltriness of the proudest worldly spirit in the light of the Spirit of Christ, or rather, the lofty dignity of Christ in the new position in which He was now placed.

Then led they Jesus from Caiaphas to the hall of judgment (Pretorium); *and it was early.* And they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the Passover—keep the paschal feast. If they had gone so early on this day, after the paschal evening, into the

[1] See vol. iv. 323–4.

house of the Gentile, they would have defiled themselves, and thus rendered void their paschal celebration of the previous evening, and they would have been obliged to celebrate later the supplementary little Passover.[1]

They were, however, as little disposed to procure for the Lord, at the hand of Pilate, an ordinary process of life and death, as they had provided such a one at the hand of Annas. They, on the contrary, demanded of Pilate nothing less than that he, without further ado, should execute their ecclesiastical sentence of death against Jesus by the power of the State.—Just as, at a later period, the mediæval Church consorted with the civil power.—Pilate knew well how to adapt himself to their Levitical scruples about cleanness: he went out to meet them before the palace. As regards, however, the process itself, he took for granted that he himself had first to conduct it in person. Hence the question, 'What accusation bring ye against this man?' They answered and said, 'If he were not a malefactor, we would not have delivered him up to thee!' They thus declared that He was at all events a malefactor according to their Jewish law, if not also according to the Roman. Pilate therefore should cause Him to be executed. He, however, was not so soon of a mind to accept such an interchange of the different tribunals, and to degrade the Roman state into an executioner for the Jewish hierarchy. He therefore replied, 'Take ye him, then, and judge him according to your law,'—according to which, *e.g.*, they might cast out of the synagogue, curse, and beat. In this reply there lay also an expression of irony at their dependence on Roman law, according to which they dared not proceed further. They now answered plainly, 'It is not lawful for us to put any man to death,' and thereby declared that they had already pronounced sentence against Jesus, as worthy of death. The Evangelist adds the remark: That the word of Jesus might be fulfilled, which He spake, signifying beforehand what death He should die,—namely, the death of the cross, which was inflicted, according to Roman custom, on those condemned for more serious transgressions, but did not accord with Jewish practice. Pilate was now made aware that the process was one of life or death, and he himself took it in hand. This concluded the preliminary negotiation regarding the question of competency.

[1] See vol. iv. 339, and vol. i. 202.

On this follows the first act of the trial. Pilate entered again into the Pretorium, called Jesus—before his tribunal—and said unto Him, 'Art thou the king of the Jews?' This, then, was the first accusation of the Jews; it contained, according to appearance, a charge of sedition. Jesus, however, immediately recognised the deception which the Jews had attempted to practise by means of the double meaning of this word, and therefore answered Pilate, 'Speakest thou *thus* of thyself, or have others said (εἶπον)—this thing so expressed—to thee of Me?' That is: Sayest thou this in thine own Roman sense, or is it the Jewish expression of the accusers—according to which, the word denoted the Messiah.—Pilate answered, 'Am I a Jew? Thine own nation, and the chief priests, have delivered thee unto me. What hast thou done?'

Through the hint given by Jesus, Pilate himself, having begun to fear the entangling ambiguity of the Jewish expression, now put the question in the genuine Roman form: What hast thou done?[1]

The moment had now come when Christ was to meet the genius of the Roman world in its peculiarity, with the same distinct appreciation as, a short while before, He had shown in reference to that of the Greek. He thus replied:

'My kingdom is not of this world. If My kingdom were of this world, then would My servants fight, that I should not be delivered over to the Jews; but now is My kingdom not from hence (does not proceed from this earth).' The kingdom of Christ is then equally real with that of the Romans, or rather it stands in relation to that kingdom, which, as a kingdom of the world, is only a shadow of it, as the absolutely real and substantial kingdom, and source of all power. Therefore it would be a small matter for the servants of this kingdom to preserve the Lord from the hands of the Jews,—a thing which the representative of the Roman empire is not able to do. Yet the kingdom of Christ is not a kingdom which has its foundation in this world, in the principles of this world. It would therefore destroy itself, according to its own idea, if it sought to triumph by outward violence; it is victorious through suffering. Christ at the same time intimates to Pilate, that as the Jews are cer-

[1] As, in like manner, Napoleon, when the question was of the superior qualities of a man, is said to have asked: What has he done?

tainly not His friends, but His enemies, there can thus be no question about inciting to insurrection; and He gives him to understand, that He even now already regards him as an involuntary instrument in their hands.

Pilate most of all caught hold of the circumstance, that Jesus spoke of a kingdom which belonged to Him, and said, 'Art thou then indeed a king?' Jesus answered, 'Thou sayest it! I am a king. To this end was I born, and to this end came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice.' Pilate saith unto Him, 'What is truth?' And when he had said this, he went out again unto the Jews, and said unto them, 'I find no fault in him! But ye have a custom, that I should release unto you one at the Passover.[1] Will ye therefore that I release unto you the king of the Jews?' Then cried they all again—in the same manner as they had previously commenced their accusation of Jesus, viz., with clamour—and said, 'Not this man, but Barabbas.' Now Barabbas, remarks the Evangelist with pregnant simplicity of expression, was a robber.

Pilate rightly concluded, if Christ possessed a peculiar kingdom, He must also be a king. And thus he provided the Lord with an opportunity of acknowledging Himself to be a king—the King in the kingdom of truth; because, namely, it was the end and aim of His being to witness to the truth. The witnesses for the truth are in His view kings, in the higher sense of the true essential life; and the kings of the earth themselves are such kings in the higher sense, so far as they are also witnesses of the truth. But Christ is the King of these kings, because He is the absolute martyr (witness) (Rev. i. 5). His subjects, therefore, are also thus designated. All who are of the truth, hear with feelings of rejoicing loyalty His royal voice, they do homage to Him. Not so Pilate. He sought to free himself from the dim perception he had obtained of the majesty of this King by the frivolous exclamation, What is truth? In this there lay hid a chain of sequences: truth is a fable, and equally fabulous is its king and its kingdom. No doubt there lay in it likewise the acknowledgment, that the Roman power had nothing to fear from so ghostlike a prince. And with this dis-

[1] Regarding the critical importance of the expression, ἐν τῷ πάσχα, in reference to the 4th Gosp., see above, sec. i., note.

covery he hastened to turn his thoughts from the deeper background of the word of Christ, by going out and declaring to the Jews that he found no fault in Jesus.

He could not have given a more conspicuous testimony to the innocence of Jesus, than was contained in his offer to the Jews to release unto them Jesus during the paschal celebration. It lay in the nature of the case, that the Jews carried off such persons in triumph. How easily, however, might the danger of commotion have arisen, if the party released had been a mover of sedition! Pilate expressed thus the strongest confidence in the political blamelessness of Jesus, by proposing to set Him free in this form; whilst at the same time he thought to have acted with the utmost policy, as the Jews laid great stress on their customary privileges, and in this would find an inducement to accept the acquittal of Jesus.

But Pilate had miscalculated, apart from this, that he spoiled a prudent device by the bitter contempt expressed in his designation of Jesus as king of the Jews. He had also, however, transgressed in his capacity as a judge; for he had already treated the innocent as guilty. On this descending path, he now proceeded farther. For, after the first, purely political examination, he ordered Him to be scourged.

Then Pilate took Jesus and scourged Him—He caused Him to be seized, carried off, and scourged.—And the soldiers platted a crown of thorns, and put it upon His head, and they put on Him a purple robe, and said, 'Hail, king of the Jews!' and they smote Him with the palms of their hands. Then went Pilate forth again, and said unto them, 'Behold, I bring him forth unto you, that ye may know that I find no fault in him!' So Jesus came forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, 'Behold the man!' When, therefore, the chief priests and the officers saw Him, they cried out, saying, 'Crucify him! crucify him!' Pilate saith unto them, 'Take ye him and crucify him! I find no fault in Him.'

Pilate manifestly applied the scourging, to which he subjected the Lord, as torture. The conduct of Christ, under it, was to him a new proof of His innocence. And now he thought the Jews must indeed be satisfied; the more so, as the torments of the scourging, and likewise the mockery which followed it,

had been intended to quench their thirst of vengeance. Yet here again, there was mingled with his policy the unwise contempt, shown in his making the Lord come forth in the same habiliments in which his soldiers had mocked Him as king of the Jews. Hence, therefore, the increased animosity displayed by the Jews when Jesus thus appeared. This appearance of the Lord, with the crown of thorns, is, however, in the eyes of the Evangelist, a new and beautiful sign of His glory. He stands forth as the crowned King of all patient sufferers. And so powerful is the impression of this manifestation, that Pilate testifies to his own agitation by a singular exclamation, and the enemies of Christ cry aloud for rage. We hear also once more a renewed testimony to the innocence of Jesus from the mouth of Pilate.

The Jews now gave occasion to Pilate to undertake an entirely new examination of Jesus, and in this case a spiritual one. As the hierarchs had first pronounced a political judgment on Jesus, the politician now allowed himself to be so far led away by his anxious excitement, as to sit in spiritual judgment upon Him.

Mockingly had Pilate thrown out the words in the hearing of the Jews: 'Take ye him and crucify him; for I find no fault in him.' To this the Jews answered, 'We have a law, and by our law he ought to die, because he made himself the Son of God.' When Pilate heard that word, he was more afraid—than before,—and went again into the Pretorium—in order to commence a new examination of Jesus,—a spiritual one. He now, namely, proposed to Jesus in a religious sense the question: 'Whence art thou?' But Jesus gave him no answer. Even because he as judge usurped a theocratic jurisdiction, and thus overstepped his own competency. Then said Pilate unto Him, 'Dost thou give me no answer? Knowest thou not that I have power to crucify thee, and have power to release thee?' (This is the watchword of Erastianism.) Jesus answered, 'Thou couldest have no power—none at all—over Me, unless it had been given from above. Therefore he that delivered Me unto thee hath the greater sin.' In this lies the explanation of the mystery of the Cæsarean Papacy (Erastianism). There is, namely, always an unfaithful priesthood in the plot which delivers over the heavenly life of Christ

into the hard hands of the State. In this form it is, that power over the life of Christ, by God's counsel and justice, comes into the possession of the worldly State. When thus the State commits an outrage on this life, it is not indeed without guilt, but the chief guilt lies at the door of the unfaithful priesthood which stands in the background. Pilate must have felt impressed by the holy gravity, the divine benignity, the heavenly, calm collectedness and dignity of Jesus, as well in His silence as in His answer; so that in this examination also he stood before the accused as one entirely vanquished. From this moment he gave himself no ordinary trouble to effect the release of Jesus, and thus in his nobler efforts he became an involuntary witness to His glory.

But in an unforeseen way, the Jews now procured the wished-for sentence of condemnation. The endeavours of Pilate to rescue Jesus came much too late; for he had already too long from policy placed himself in the position taken by the Jews, and treated Him as one that was guilty. The Jews therefore now cried out, saying, 'If thou let this man go, thou art not Cesar's friend—as thy honorary name implies;[1]—for whosoever maketh himself a king, opposeth himself to Cæsar.' When Pilate therefore heard that word—which threatened him with so heavy an accusation before the Emperor Tiberius, there was an end of his better efforts—he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Stone Pavement (Lithostroton), but in the Hebrew, Gabbatha. And it was the day before the Sabbath of the Passover-time, and about the sixth hour.[2]—No wonder that the Jews made more and more urgent haste with the judgment, whilst Pilate, in the hope of delivering Jesus, more and more delayed. It was as if he had become quite confused under the antagonism created by his fear of the Jews and his scornful contempt for them, when he now presented to them the accused, with the words, 'Behold your king!' But they cried out, 'Away, away with him! crucify him!' Pilate replied, 'Shall I crucify your king?' The chief priests answered, 'We have no king but Cæsar.' So far did their hatred against Christ bring them, that publicly, before the forum of the Roman judge, they renounced their Israelitish hope of the expected king, and their spiritual freedom. Pilate,

[1] See above, vol. iv. p. 362. [2] See above, vol. iv. p. 363.

even amidst all his alarm, had thereby, in a political point of view, obtained an important result. The hierarchy had given in the most unreserved declaration of submission to the Roman power. It had fallen under the policy of the State. On the other hand, however, the State had also fallen before the fanaticism and servility of the Church. Then delivered he Him unto them, says the Evangelist, that He might be crucified.

The glory of Christ appears thus, finally, in the judicial sentence which is pronounced upon Him. The honour and the rights of the hierarchy, as likewise the dignity and the freedom of the State, are all alike destroyed in this judgment. His condemnation is effected under a twofold supposition: on the one hand, that the priests form a secret police for political purposes, who seek only to procure the removal of a demagogue out of the world, who have no hope of an ecclesiastical kingdom beyond the objects of the State; on the other hand, that the worldly judge has here nothing to do, but slavishly to perform the work of an executioner, by carrying into effect a sentence of death pronounced against Him by a spiritual tribunal, although He stands before him in the felt majesty of a divine man.

In the individual circumstances, also, connected with the crucifixion itself, we are met by the traces of Christ's royal spiritual dignity.

First, in His dignified voluntary departure for Golgotha. They took Jesus—on His being delivered over to them—and led Him away—to death. And He took on Himself His cross[1]—with free determination—and went forth to the so-called place of a skull, which in the Hebrew is named Golgotha.

Further, those traces appear in the honour which the thoughtless mockery of Pilate himself prepared for Him, that He was crucified as the king of the Jews, and was thus designated on the cross before all the world. There then they crucified Him, and two others with Him, on either side one, and Jesus in the midst. And Pilate wrote a superscription, and put it on the cross; and it was written: Jesus of Nazareth, the King of the Jews. This superscription then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, Greek, and Latin. Then said the chief

[1] Regarding the relation in which this notice stands to the synoptists, see vol. iv. pp. 373 and 381.

priests of the Jews—who felt themselves insulted by this superscription—to Pilate, 'Write not, The King of the Jews, but that He said, I am King of the Jews.' Pilate answered, 'What I have written, I have written.' This fact had a threefold significance. It was made manifest before all the world, that the Jewish world, in their Messias, had cast away their hope of the kingdom. The heathen world, on the other hand, appeared here, in the act of Pilate, as contemptuously mocking at the Israelitish hope of a kingdom of heaven. The Christian spirit accepted this ignominy as an honour. On the cross, the eternal kingdom of Jesus of Nazareth began to unfold itself before all the world.

But even as Pilate was an involuntary instrument of the providence of God to glorify Him, so also were the soldiers. These, namely, when they had crucified Jesus, took His garments (His upper garments), and made four parts, to each soldier a part. So also they took His under garment. Now the under garment was without seam, wrought from the top throughout. They said, therefore, among themselves, 'Let us not rend it, but cast lots for it, whose it shall be.' That the Scripture might be fulfilled, which saith: They parted My garments among them, and for My vesture they did cast lots (Ps. xxii. 18). And these things the soldiers did, adds the Evangelist, significantly—the soldiers, who naturally knew nothing whatever of that passage in the Psalms, and could have had no intention to procure its fulfilment.

One must connect together Pilate with the soldiers, in order fully to appreciate the greatness of the glory thus prepared for the Lord in these various particulars. The one insisted on crucifying Him as the king of the Jews, without surmising what that meant; the others were also led, unintentionally, to treat Him entirely according to the picture drawn of the Messianic sufferer in the Psalms. Thus the representatives of the Gentile world, from the highest to the lowest, had to fulfil the Scripture, because they were the instruments of the providence of the same God who in Scripture had foreshadowed the coming of Christ.

The central point of His glory on the cross, however, is found in the three of His seven last words, which John has preserved, and which form a counterpart to the three words of Luke.

Now there stood by the cross of Jesus, His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus, therefore, saw His mother, and the disciple standing by whom He loved, He saith unto His mother, 'Woman, behold thy son!' Then saith He to the disciple, 'Behold thy mother!' And from that hour, the disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, 'I thirst.' The consciousness of this completion left His spirit free, so that He could now feel His thirst, and utter this complaint, in order to obtain the last human refreshment. But this circumstance also must, according to God's appointment, serve to realize a feature in the Old Testament picture of the suffering Messias[1] (Ps. xxii. 15). Now there stood there a vessel full of vinegar (sour wine). And they filled a sponge with vinegar, and put it on a stalk of hyssop, and held it to His mouth. When Jesus had now taken the vinegar, He said, 'It is finished!' And He bowed His head, and gave up the ghost.

The first word is a word of that divine love, which, even in its earthly impoverishment at the place of a skull, on the cross, in the hour of death, retains its heavenly affluence; which, in its earthly nakedness, presents to the friend a mother, to the mother a son; which, encircled by hatred, establishes a covenant of love in the presence of death, an abode of hope in the hour of dispersion, a maternal home of union. It is the very triumph of love.

The second word is an expression of the perfected incarnation of the Logos, of His humanity, finiteness, need, and of His submissive trust, perfected in the hour of death. He who is the source of life to the world, languishes in consuming thirst; for He is a man. He has hitherto not regarded His thirst; for He stood as a warrior in the fight: but now that His warfare is accomplished, He is not ashamed to complain of His thirst, although He could easily suppress it; for He is a human man. And as little does He hesitate to accept refreshment even from the hands of His tormentors; for His human weakness is itself divine grace and strength. And thus does He celebrate His victory with a refreshing draught of sour wine from the rude hand of an enemy; for the divine Man is also a childlike man,

[1] Regarding the reality of the circumstance referred to, comp. iv. 417.

above all others. This is the glorifying of the flesh in its weakness, the glorifying of want and dependence in their divine dignity and consecration.

The third word is the proclamation of the perfected divine incarnate life, and of His perfected work for the eternal salvation of the world. It is the sealing of the intercessory prayer of Christ by a fact, in the full consciousness of the completeness of the sacrifice, by which the redemption and renewal of the world, in the deep foundation of human history, is accomplished.

But the signs of His glory flash around the very body of Jesus, and shine forth through the night of His death: nay, even over His grave we behold a resplendent radiance testifying to His honour.

As the day on which the death of Jesus took place was the day before the Sabbath—and that Sabbath itself was an high day[1]—the Jews, in order that the bodies might not remain on the cross on the Sabbath-day, begged Pilate that their legs might be broken—as was customary in such cases of accelerated crucifixion—and that they might be taken away. Then came the soldiers, and brake the legs of the first, and so also of the other who had been crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs; but one of the soldiers, with a spear, pierced His side, and forthwith came thereout blood and water.[2] And he that saw it hath borne testimony—ever afresh—and his testimony is true—

[1] See above, vol. v. p. 1.

[2] In the wound by the spear Gfrörer (p. 237 et seq.) seeks, in the most artificial manner, to discover a trace of an intentional preservation of the life of Jesus on the part of powerful friends, in order to get a foundation for the theory of a pretended death. He thinks, if Jesus had not yet been dead, the soldier must also have broken His legs; and if dead, it could not have been of the slightest consequence to any one, although the legs of the dead body had been even crushed to pieces. The truth walks freely and without restraint through this somewhat blunt alternative. When the soldier saw that Jesus was dead, he gladly spared himself the trouble of breaking His legs; but yet, in order to exercise the strictest caution, he fetched Him a wound in the heart with the spear, as it were to make assurance doubly sure. Probably this modification of the usual practice was even according to rule. One may suppose, that a special veneration towards Jesus, or even the believing centurion, may here have exerted an influence. From this no conclusion whatever can be drawn against the truth of the death of Jesus.

in word and life;—and he knoweth that he speaketh truth, that ye also may believe. For these things happened, that the Scripture might be fulfilled: A bone of him (the paschal lamb) shall not be broken (Exod. xii. 46). And again another scripture saith: They shall look on Him whom they have pierced (Zech. xii. 10).

These circumstances form together a singular aggregate of the most striking indications of the glory of Christ. The Jews, and Pilate, and the soldiers, must this time all co-operate, in order to glorify Him anew. Already have the Jews proposed that the legs of the three bodies should be broken; already has Pilate given a general order to this effect; and already has the work been commenced beside the crucified Jesus, right and left, and there is the highest probability that the like will happen to His body. But now the soldiers remark, that He is already dead, and the thought occurs to them: here the breaking of the legs is superfluous; yet in the room of this, one of them inflicts a wound with his spear, in order to assure himself of the death of Jesus. And this one extraordinary occurrence brings about at one stroke two fulfilments of Old Testament declarations. In the fact, that not a bone of Him shall be broken, is fulfilled that declaration of the paschal lamb, which had a typical reference to Him; and thus is Christ in this feature also designated as the true Paschal Lamb. At the same time, however, the positive prophecy is fulfilled, which represents the Lord as one who, in His manifestation in human form, shall be pierced by His own people, and on whom His people, now affrighted, shall look. On the body, namely, of Christ there appeared, through the thrust of the spear, an extraordinary sign, which was well fitted to affect His people who had given Him the heart-wound, as well as the soldier who at last outwardly inflicted it: Blood and water flowed. The Evangelist, however, saw in this remarkable phenomenon, a sign, that the case of the holy body was altogether peculiar, and that it should not be subject to corruption like others.[1] Therefore he declares also, that he ever anew testified to this fact in his proclamation of the Gospel, and that its truth was most intimately bound up with the evangelical testimony of his whole life; that it had greatly helped to the further-

[1] See above, vol. v. p. 5.

ance of his own spiritual life, and to the confirmation of his faith.

These signs were a fitting introduction to the honourable burial of Christ.

After this, Joseph of Arimathea, being a disciple of Jesus, but secretly—hitherto—for fear of the Jews, besought Pilate, that he might take away the body of Jesus. And Pilate gave him leave. He came therefore, and took down the body of Jesus. And there came also Nicodemus, who aforetime had come to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes—overlaid—with the spices, as the manner of the Jews is to bury. Now in the place where He was crucified there was a garden, and in the garden a new sepulchre, in which no man had ever yet been laid. There laid they Jesus therefore, because of the Jews' preparation-day—which demanded the greatest urgency;—for the sepulchre was nigh at hand.

The Evangelist hints, that in the opposite case, if perhaps there had been more time, the body of Jesus might have been buried in another place, doubtless in the possession belonging to some disciple who might have been able to put in a stronger claim than Joseph.

Thus, under the shadow of the cross of Jesus, two members of the Sanhedrim itself, who had previously concealed their faith through fear of man, openly declared themselves His disciples. The death of Christ brought their regeneration to a new life, to a decisive issue, and made them willing to risk and sacrifice all for His sake. In the princely burial which they provided for Him, His victory over the world was practically manifested, and the prediction was fulfilled, with which He had formerly taken leave of Nicodemus on the occasion of his nocturnal visit: He that doeth truth cometh to the light. In the homage which these new disciples offer to Him, there appears already in rich promise the dawn of the world's illumination, which His death has definitively ushered in.

In the history of the passion of Christ according to John, the historical triumph of Christ over the world is glorified in its most diverse elements. The passage of Jesus over the brook Kidron has become a symbol of all decisive steps in the affairs of

the kingdom of God, which possess a world-wide importance. The parcel of ground where Jesus was made prisoner, which John seems for special reasons not to name, in Gethsemane, is the mother of all the Christian places of prayer, houses of God, and so-called conventicles and oratoires, which in every successive age have been assailed by hostile power. Equally symbolical is the powerful muster of armed men, with which Judas approaches against Jesus and His little company; even the torches and lanterns by moonlight, *i.e.*, the measures against Christianity, which display a ludicrous colouring of anxious forethought, have often again presented themselves. Of the same universal significance is the spiritual terror which Christ excites in the company of His enemies with the simple and sublime: I am He; it repeats itself in many forms. And, as in Gethsemane, He still ever takes the unripe disciples under His guardianship, to shield them against the danger of asssult from the world; wherein, however, the unsheathing of Peter's sword, or the random strokes of an unpurified fanatical zeal against the enemy, renders the exercise of His protective help more difficult, and brings His cause oftentimes under suspicion. Christ bound and made prisoner is a phenomenon, in which a thousand sufferings of the Church are typically represented. The forum of Annas exhibits a fanatical hierarchy in its illegal courses. Some ecclesiastical legitimistic nook-forum lurks for the most part in the background of the lawful hierarchical tribunal, and guides its decisions. An old artifice of the hierarchy consists in exciting suspicion against the Christian life, as a secret compact, a conspiracy. And there is ever a fanatical officer of the temple at hand, to reward the outspoken witnesses of the truth with strokes on the cheek. The disposition also of the hierarchy to make the State a slavish, blind, and ready executioner of its bloody, or at least hostile condemnations of heretics, often returns again; not less that old hypocritical remark: We may put no one to death! The same holds true of the ambiguousness and perfidy of its accusations. How often are the purest spiritual utterances, like that word of Christ, He said, that He is the king of the Jews, stamped as proofs of a treasonable purpose, in order to prejudice the State against the witnesses for the truth! How frequently has the ignorant multitude been instigated to evil by the hierarchy, and even seduced into sedition, nay, into committing the

frightful outrage of begging the life of a Barabbas, in order to condemn Christ! How often are even the frivolous children of the world seized with compassion, when they see how inexorably the hierarchical judges of heresy persecute their victims; yet how often do they preach to them in vain the laws of humanity, even as Pilate in vain exclaimed to the Jews, Behold, what a man! And even the last desperate effort of the Sanhedrists to make Pilate an assessor of their spiritual tribunal, by occasioning him to institute a judicial examination regarding the fact, that Jesus had made Himself the Son of God, repeats itself in many spiritual processes. In this way the hierarchical spirit has come at length, more than once, solemnly to renounce all its spiritual hopes and rights before the forum of the State, in order merely to attain its fanatical ends. It throws down its Messianic hope at the feet of Cæsar, in order to nail to the cross a Messianic life, which it hates.

The life-picture of this hierarchy is, however, at the same time the life-picture of hypocrisy.

But as the character of a degenerate, Christ-hating hierarchy is here described in all its peculiar features, so not less, in its most essential characteristics, is the conduct of Christ towards the same, viewed in its universal and historical significance.

On the one hand, indeed, the denial of Peter repeats itself in all ages, but, on the other hand also, the faithful confession of Christ. And so also do its individual features return anew: the appeal to the known publicity of Christianity, and to its public witnesses in all the world; the protest entered against illegal tribunals; the putting to shame of raging fanatics by calm superiority of spirit; the unveiling of fraudulent ambiguity in the accusations of enemies; the directing of attention to their hostile character; the forewarning of the infatuated State; the repelling, within the limits of their competence, of those unwarranted to pass judgment on theological questions; holy silence and holy speech according to the standard of the most delicately drawn line of right; above all, however, the perfect divine composure, unconstrainedness of spirit, inward peace and resignation, and the collectedness of mind, strength, and dignity therewith connected, which ever anew secure the victory.

In still more definite outline, however, are we presented with

a richly developed life-picture of the worldly State, and its policy, in the conduct of Pilate.

In the first place, we recognise in the image of Pilate the political pliability, the judicial strictness in adherence to form, the dignity, and the power of the worldly-minded State; but likewise, also, its want of insight into the deeper problems of life, its stranger-like demeanour in matters of faith, connected as it is with indifference and even with unbelief, and showing itself in a hasty, shy passing over of the most important elements, the most precious opportunities to get a better insight. Then follow the traces of the unholy policy which begins to drive a bargain between right and wrong, which permits itself to treat the innocent as guilty in order to rescue him. We see no doubt, also, the nobler features of the life of the worldly State again appear: on the one hand, the powerful stirrings of humanity; on the other hand, the strong manifestations of a deeply felt natural piety, even should it be beclouded by superstitious prejudices. Soon, however, are these better impulses damped by the State now beginning to interfere authoritatively in spiritual matters, and in the end they are wholly suppressed by its boastful reliance on external power; which, however, is straightway followed by faintheartedness through fear of man—fear of Cæsar in the upward direction, fear of popular commotion beneath. Just then, however, when the moral position of the worldly State is most compromised, it assumes the most lordly demeanour. It now, for the first time, truly sets itself on its high throne, whilst in reality inwardly it is dragged along at will by the multitude. It gives itself the air of despising the people, whilst it panders to their domineering passions; and at last seeks to regain the honour of its firmness in trivial formalities, whilst it has parted with it in the greatest matters. Its deepest fall, however, consists in giving over the life of Christ into the hand of fanatical enemies, and turning itself into an unwilling executioner of the sentences of spiritual heresy tribunals and persecutors of the truth.

This symbolism of the worldly-minded State in its fall, is at the same time the symbolism generally of the worldly mind in superior station, of a worldly unbelieving culture, nay, also of the individual worldly man.[1]

[1] That the examination of Jesus before Pilate, and especially the picture

Everywhere, however, the Spirit of Christ presents the same features of contrast to this spirit of worldly culture. Everywhere it exhibits the same ascendancy of spiritual insight. It teaches the worldling to distinguish between worldly and spiritual ideas, in order thus to free him from his prejudices. With holy earnestness it opens to him a glimpse into the mysterious background of the fleeting phenomena of this earthly life, into the kingdom of truth, of the real life which is not of this world, and conveys to him the impression of other and higher dignities than the legal and the symbolical, which belong to earth. It overawes him in his levity by the invincibility of its patient trust in God, by the glory it throws around the ignominy of the crown of thorns and the purple robe, and especially also by the clear spiritual insight with which it points him out in the false use of his power as an involuntary instrument in a twofold sense—as a blind instrument of human passions, and as an unsuspecting instrument of the holy and righteous administration of God; finally, by the dignified boldness and gentleness with which it holds up to his view his sins.

The most appalling symbol, however, in the condemnation of Jesus, lies in the illustration of the fact, that the hierarchy and the worldly State, after the most violent contests regarding their competence in reference to the treatment of questions pertaining to the spiritual life, after the most unequivocal mutual inroads by the one power into the province of the other, become of one mind in condemning Christ to the cross; and that to these two powers is added a third—the will of the people in a state of commotion, the revolution.

In this fact, however, the life of Christ becomes also manifest in its highest glory. We see how those three great powers of the world are put to shame before His image, how they judge themselves, and, without surmising it, must therefore glorify Him as the true High Priest who delivers the Church, as the true Prophet who delivers the people, as the true King who delivers the State, as the unfettered though thorn-crowned Prince—the King of the Jews, who lays the foundations of a glorious new kingdom in the abyss of holy ignominy and

of Pilate himself, in this examination, as unfolded in the narrative of John, are wonderfully true to life, has been misunderstood by few so entirely as by Weisse, ii. 298 ff.

shame, which the old world has assigned Him as His portion.

Every feature of His conduct, from the commencement of His sufferings to His last exclamation on the cross, 'It is finished!' is a special ray from His spiritual kingly crown, by whose brightness His crown of thorns is encircled with light, and is at the same time a special symbol of the manifestation of His glorious life in the world.

Therefore also the mockery of the world must unconsciously bear witness to His honour, by designating Him, in the three most important languages of the world, as the King of the Jews. And thereby the victory of God in Christ over the world's mockery is declared.

And so must the blindest instruments in the world help to fulfil the counsels of God concerning Him, as these have been recorded in the Old Testament. There thus arises a threefold illumination. The world in all its doings appears under a divine vassalage to render holy service to the theocracy. The Old Testament appears in the full glory of its New Testament relationships. The life of Jesus appears in the light of its eternally pre-ordained purpose, as already announced in the Old Testament.

More especially, He is represented as the fulfilment of all Old Testament types, as the true Paschal Lamb.

The holy body of Jesus also exhibits the prototype of the transition from death into a glorified condition, as a token that mankind through Him shall be introduced into the possession of a new life.

How His love, in the midst of His mortal sufferings, brings hesitating disciples to decision; how His cross subdues the spirits, wins the rich with their possessions, and conquers the world; and how, generally, just in the times of heaviest tribulation for the life of Christ, the hearts of the susceptible are most easily freed from the fear of man and the world's attractions, and make the greatest sacrifices for His sake: this triumph of the life of Christ in its mortal anguish appears in visible manifestation at His burial. In the act of faith performed by Joseph and Nicodemus, we see the passion-flower bloom over the grave of Jesus; and since that time it everywhere unfolds its blossoms in the gardens of the Church, whenever suffering to the death is prepared for the life of Christ in His own people.

SECTION IX.

THE RESURRECTION OF CHRIST; OR, THE DECISIVE TRIUMPH OF LIGHT OVER DARKNESS. THE ANNOUNCEMENTS OF CHRIST, AND THE EXTINCTION OF THE REMAINS OF THE OLD DARKNESS IN THE CHILDREN OF LIGHT.

(Chap. xx.)

The disciples of the Lord receive the first intimation of His resurrection from the dead in the fact that the stone is rolled away, and that the sepulchre is empty.

After all that had been done to prepare them for believing in the resurrection of Christ, this proof should have been sufficient to bring their faith to full maturity. For was it not a sign that the seal with which the servants of darkness had sealed the grave of Jesus was annihilated, and that Jesus no longer lay in the tomb? But we are made to see how very gradually, under the influence of this token, a true belief in the resurrection begins to awaken in their minds. The Easter morning has dawned, but the darkness of its early twilight still envelopes them.

To these shadows of the night, that still rest on the world of discipleship, the journey of the most select of their number to the grave of Jesus bears testimony.

On the first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth that the stone is taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, 'They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.'

Mary did not go alone to the grave, but in company with others. Along with these she found the stone rolled away from the sepulchre. On this discovery, they all of them together precipitately drew the conclusion that the body of Jesus must have been robbed, or at least carried away to some other place. A proof that they were still wanting in maturity of faith.

Mary, meanwhile, is the one most strongly agitated by this supposition. This is shown by the circumstance that she hastened away to the two disciples from whom she hoped soonest to get counsel and consolation.

Then went forth Peter and the other disciple, and proceeded to the sepulchre. Both of them began together to run; and the other disciple ran faster than Peter, and came first to the sepulchre. And stooping down, he saw the linen clothes lying; yet went he not in. Then came Simon Peter, following him, and went into the sepulchre. And he saw the linen clothes lying, and the napkin, that had been about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also the other disciple, who came first to the sepulchre, and he saw and believed.

The two disciples appear first in a state of expectant excitement. They begin to run, and they run as fast as possible. Their individual characteristics come thereby distinctly into view. John outruns Peter, but Peter first enters the sepulchre. The paces of the first were winged with youthfulness, depth of love, and purity of conscience; the steps of the latter down into the sepulchre announced his personal resolution and courage. The discovery which John had already made, that the linen clothes were lying there, could now be completed by Peter in the sepulchre itself. From the circumstance that not only the linen clothes had been laid down in an orderly manner, but that also the napkin for the head had been folded and deposited in a place by itself, both of them might conclude with certainty, that here no invasion of the enemy by night, no violation of the tomb by marauders, had taken place. Nay, this thoughtful order with which the linen clothes had been arranged, bore testimony to a beautiful composure of spirit, a celebration of the sabbath of the soul in the tomb, such as was neither to be found among the enemies of Jesus, nor at that time among His disciples. When John now saw these things, faith in the resurrection began to dawn in his mind. The signs, namely, were subservient to this end; for, from the Scriptures, or in connection with divine revelation, neither of them had as yet recognised the necessity of the resurrection of Christ from the dead. From the circumstance that they now both returned home, two things may be concluded; first, that they had no apprehension of

Jesus having been taken away by His enemies; and further, that they had as yet no certainty of His resurrection. In this last case they would have hastened away to the other disciples. Thus had the first rays of the morning fallen on the souls of these select disciples while contemplating the signs of the resurrection; but the perfect day was not yet.

They were soon, however, made assured of the resurrection, by Christ appearing unto them; and these announcements served not only the purpose of showing them His victory over the darkness, but of dispelling the last remains of darkness in themselves.

John informs us of three chief manifestations of Christ which all possess this feature in common, and, in the relation in which they stand to each other, form a distinct whole in regular sequence.

The first appearance is vouchsafed to that female disciple, who, full of yearning, anticipates the Church in her desire to see the Lord; the second appearance to the assembled Church, which, in its fear, has locked itself off from the world; the third to the doubting apostle, who lags behind the Church itself.

The first appearance of Christ is a manifestation of the glory of His resurrection to the soul of a longing female disciple, who, in her desire to see the Lord, has outrun the Church.

Mary would not leave the sepulchre, like the two disciples. Her sorrow made her the keeper of the empty tomb of her Lord. She stood before its entrance and wept; and, as she wept, she stooped down, and looked into the sepulchre. And she seeth two angels in white raiment; the one sitting at the head, and the other at the feet (of the niche in the sepulchre),[1] where the body of Jesus had lain.—This angelic manifestation was thus very distinct.—And they said unto her, 'Woman, why weepest thou?' She saith unto them, 'They have taken away my Lord, and I know not where they have laid Him.'—This is her sorrow. She misses the body of the Lord, and she has no rest until she has

[1] From this intimation may be determined, to what kind of grave the tomb belonged in which Christ was buried; namely, not to that in which the niches were dug like holes into the depth of the wall, but to that in which the niches were introduced lengthways on the side-walls of the excavation. See Schultz, *Jerusalem*, pp. 97 ff.

found it again, till she can see and anoint Him. In this longing, a dark but powerful instinct of hope is at work, but faith in the Risen One is yet wanting. Her mind, however, is so deeply moved, that she is not terrified by the appearance of the angels, nay, she passes it slightly by. Two living shining angels are less in her eyes than the *one* dead body of her Lord. She therefore turned herself immediately round, after she had given answer to the angels. But when she had done so, she saw the Lord standing before her. And she knew not that it was Jesus. Jesus saith unto her, 'Woman, why weepest thou? whom seekest thou?' She supposed Him to be the gardener, and saith unto Him, 'Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.' Jesus saith unto her, 'Mary.' She turned herself, and saith unto Him, 'Rabboni' (which is to say, Master). Jesus saith unto her, 'Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father, and to My God, and your God.' Mary Magdalene cometh and telleth the disciples that she hath seen the Lord, and that He hath spoken these things unto her.

She did not then recognise the Lord at once, when He stood before her. Her eyes were holden in several respects. She sought the dead, and He stood before her as the living; she sought in sorrow the form marred with anguish, and He stood before her as one who keeps holiday; she sought Him as distant, and He stood quite near to her; she sought the old well-known form, and He stood before her in the resurrection body. Still she looked on Him with an eye of rising hope, and therefore she thought with herself, He is the gardener. And with this hasty judgment there arise several others in quick, fleeting succession. She thinks, The gardener has carried Him away: he will show me the place where he has laid Him; I will run on before, and bring Him back again. That she was already on the point of hastening away to some certain place, is shown by the remark, that she had to turn round again when Jesus addressed her by her name, Mary! On hearing the sound of her name in His mouth, a sound she could never forget, she knew Him. And now she was able to utter only one word: My Master! From the answer of Jesus, we conclude that she was just about to embrace Him, falling down, perhaps, to clasp His feet, with a joy and

depth of love, as if she could rest for ever in the blessedness of seeing Him once more, as if she were in heaven itself. She has lost out of sight, time and place, the earth and the whole world. Therefore the Lord reminds her of time and place, of the earth, and of the brethren. She may not now hold Him fast, as if He were already transferred to heaven, and she with Him. She must return in her thoughts to the circle of the earthly life, and her duties.[1] He therefore makes her the first bearer of the glad tidings of His resurrection to the disciples. That, however, the morning of victory is come, is shown by the message. He salutes the disciples as His brethren. He lets them know that the time of His ascent—of His gradual transition to the Father, has appeared. And this ascent they should celebrate with Him, as an ascent which is also for their advantage.

Mary obediently follows the direction of the Lord. And in this the victory of light in her heart is accomplished. Her involuntary powerful longing for the manifestation of Christ's life, which had just shown itself in a burning desire to see again and adorn the dead form of her Lord, and which finally had a

[1] See above, vol. v. p. 50. According to Von Baur, pp. 172 ff., the expression *μή μου ἅπτου* can have no other ground than this, that Jesus has not yet ascended to the Father, but is even now on the point of ascending. In connection with this, he remarks, 'It is an idle strife of words, when Lücke, p. 789, says, Could one even bring himself to suppose Christ in a so impatient, almost unseemly haste, where is there even a trace of it in the passage? If with *ἀναβαίνω* there had stood an *ἄρτι* or *εὐθύς*, or *ταχύ*. But not a syllable.' Baur has not given himself the trouble to explain the appearance of impatient haste referred to by Lücke. What, moreover, did it signify to him, whose special aim it is, along with all his school, to introduce into the Bible all the pagan *finitudes*, of which their own imagination is full, to find even in the New Testament that whole chaos of finitenesses, which the first line of Genesis has already left behind? Baur urges here the letter, and gains thereby an ascension which is antagonistic to the ascension of the Acts of the Apostles; as here also two finitenesses must be made to clash together—abstract spiritual ascension, abstract outward ascension—instead of both elements flowing together in the one infinitude of the spiritually mediated and verified historical ascension. So, indeed, everywhere, according to Baur, is the ideal at variance with the real, the symbolical with the historical, the miraculous with the actual, the beginning with the consummation. With such a dualistic reduction of all contrasted elements to the level of the finite, how could the historical ascension subsist by the side of the ideal, or the reverse?

series of subtle transient mistakes for its result, has been purified by the last awe-inspiring denial, which has had this last exercise of self-denial for its effect. This Mary, who goes forth from the presence of her risen Lord, without having embraced His feet, without having held fast the fleeting moment of her blessedness in a longer contemplation of the beloved rediscovered form,—who, with a soul full of gladness, fulfils the command of her Master, and goes hence to announce to His disciples the near-impending farewell,—and who, in thus going from His presence, can celebrate her Easter festival, in this form of announcing His new life can find her Easter joy; this is the evangelist ripened to the maturity of angelic obedience, who has won the blessedness of heaven by the very act of leaving the glorious manifestation of heaven, in order to tell the heavenly message to her still disconsolate companions on the earth.

The second appearance of Christ is vouchsafed to the assembled apostolic Church, and procures the victory of light over the remains of the old darkness within the same.

When the evening of that day, the first day of the week, was come, and the doors were shut, where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, 'Peace be unto you!' And while He said this, He showed them His hands and His side. Then were the disciples glad that they saw the Lord. And Jesus said to them again, 'Peace be unto you! As the Father hath sent Me, so send I you.' And while He thus spoke, He breathed on them, and saith unto them, 'Receive ye the Holy Ghost! Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, unto them they are retained.'

That the full day of Easter gladness has not yet shone on the Church of the apostles, although they have already received the Easter message from the Lord Himself, through Mary Magdalene, we learn from the circumstance, that they have locked all the doors of their place of meeting for fear of the Jews. But the closed doors cannot shut out their glorified Lord. Suddenly He stands in the midst of the disciples. In what way, and how He has come in, they know not.[1] And now He fulfils to them the promise which He had given them in the

[1] See above, vol. v. p. 78.

night two days before; He brings to them the eternal greeting of reunion, which has unfolded itself from His parting salutation, Peace be unto you! He then convinces them of the reality of His bodily resurrection, by showing them the marks of the wounds in His hands and in His side. And therefore, as the disciples are now in the right frame of Easter gladness, and the ear is fully regained for the joyful tidings, He salutes them a second time. His salutation of peace is now made to be a real gift of eternal peace. And from it their calling straightway developes itself (if only gradually), to become the apostles of His salvation. This promise He seals, by breathing upon them. He imparts to them His Holy Spirit as the completion of their peace, as the spirit of 'perfect joy,' of full life in the remembrance of Him, and in fellowship with Him. This blessedness, however, is also the soul of their apostolical calling. Henceforth they can—not merely in a typical and legal manner, but dynamically—preach, proclaim, and effect the forgiveness of sins, and in the same way also announce to the unbelieving that their sins are retained. In this manner, they can, and must, by the truth, by the spread of the communion of His salvation, build up His Church separate from the world.

This impartation of the Holy Ghost, on the part of the Lord, was not merely symbolical, as a promise of Pentecost, but was a symbolical-real communication by which the festival of Pentecost was in like manner gradually prepared on their side, as on His side His first manifestations to the disciples prepared the way for His ascension into heaven. From this hour the fountain of the new life was opened for them, as a rippling brook, which, on the day of Pentecost, should become a river of life, rushing down from heaven. The Church of disciples was from this time a Church of disciples growing into apostles: the fear of the Jews had passed away, the remains of darkness had been overcome.

And so also were they finally vanquished in the doubting disciple, who, under the separatistic influence of an unbelieving melancholy, had isolated himself, and thus had lagged far behind the Church.

But Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples therefore said

unto him, 'We have seen the Lord.' But he said unto them, 'Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side—the great wound in the side—I will not believe'—that He has appeared again as one risen from the dead. And after eight days His disciples were again within—in their place of meeting—and Thomas was with them. Then came Jesus, the doors being shut, and stood in the midst, and said, 'Peace be unto you!' Then saith He to Thomas, 'Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing.' And Thomas answered and said unto Him, 'My Lord, and my God!' Jesus saith unto him, 'Because thou hast seen Me, Thomas, thou hast believed: blessed are they who do not see, and yet believe.'

Thomas did not believe the report of the united company of disciples. In this he did them a grievous wrong. Had the world, to whom the apostolic Church later preached the Gospel, been disposed to act on his principle, that it must first see the risen Lord before being able to believe on Him, faith must have died a natural death. Thomas, indeed, as an apostle, was warranted to entertain special expectations: he should have to testify of Christ, and thus also of His resurrection, and must therefore be assured in the apostolic sense of that fact. But on this very account he had also to be specially watchful, and, with the company of the apostles, look for the appearance of the Lord. This he had not done; and now he demanded not only a special, new manifestation of Christ, but also a strict investigation, an examination by the senses, whether he that appeared was indeed the crucified one himself. One sees how remote the thought is from his mind, that Jesus has only been in appearance dead. That He was dead, of this he is quite certain; and he indicates the fact also by designating the wound in the side as large, as one into which he could thrust his hand. But it is to him entirely a matter of doubt, that He who was dead should have returned to life again. His faith is thus quite obscured, and especially also his trust. That, however, it is not entirely extinguished, that love still lives in him, and hope, unconsciously to himself, we perceive from the circumstance, that after eight days he has really taken his place in the assembly of the disciples. Now,

therefore, the Lord discovers Himself a second time to the disciples, and more especially to him. With friendly reproof He acquiesces in his demand: He permits him to touch the marks of His wounds. But Thomas gladly relinquishes this last test: deeply ashamed, but also supremely happy, he makes an exclamation, which shows, that with the certainty of the resurrection of Christ, he is at the same time strongly affected with a sense of His divinity. This is the mark of the honest doubter. He comes with more difficulty to a belief in the miracle, because he carefully weighs the infinite consequences which flow from it. So soon, however, as he does believe in it, there discloses itself to his view, along with it, the manifestation of the fulness of the Godhead. The believer hard to convince gains thus the whole contents of faith at once; whereas the believer of easy faith must force his way through many phantasms of the imagination with little vital substance in them, before he attains to the full power of faith. Yet slowness of belief is just as dangerous as credulity. The noblest and most healthy form of faith lies in the middle, as the harmonious act of an inquiring trust, and of trustful inquiry. Jesus recognises the faith of Thomas, and therefore also the blessedness of his faith; nevertheless He here declares those more blessed who do not see and yet believe, in accordance with the proper character of faith itself.

Thomas closes the procession in the apostolic Church. His position is instructive to the great Christian Church of all times—of the blessed ones who do not see, and yet believe. For it he became the straggler in the rear of the apostolic Church; for it he doubted, and atoned for his doubt; for it he saw the Lord, and refused to avail himself of the opportunity offered him to touch the print of the nails. And in this also he appears as its representative, that in him too the remains of the darkness, the unbelief of a melancholic despondency, were annihilated by the revelation of the glory of Christ.

How clear is the symbolic transparency, the ideality of this Easter history! In the first place, the sign of the stone rolled away from the door of the sepulchre, of the empty grave, of the linen clothes orderly arranged, and of the disciples deeply moved with joyful surmisings. Thus arises, thus unfolds itself, an Easter faith. Ever new signs of victory: stones rolled away,

tombs burst open, grave-clothes laid aside, female disciples early awake, brethren outrunning each other, bold inquirers who descend into the sepulchres, prepare its way. And there are always found firstling souls, which, like Mary, anticipate the Church in the knowledge of the Risen One. They are freed from the many-coloured fanciful mistakes of the love, and the longing, not yet entirely calmed and sanctified by the self-renunciation of faith. And ever anew we find a company of disciples, who have assembled with shut doors for fear of the Jews, forming the central group, with respect to the knowledge of the Risen One. And He Himself stands in the midst of them, no one knows how, and their fear has vanished. They hear the greeting of eternal peace —His Spirit breathes on them, and turns those who had shut themselves off from all the world into joyful messengers to all the world. And their message is real, and instinct with life. As Christ came in the name of the Father, they come in the name of Christ, and proclaim life to the world; and their testimony causes a separation between the life in the Church of believers, and the death in the world of unbelief. Finally, there are to be found at all times stragglers in the army of the Church, who, by the spirit of doubt, of despondency, and of isolation, incur the guilt of attaining only after much delay to the full power of faith. But as the love of the one who outstripped the rest, in its still imperfect state, gave birth to manifold errors, even so the honest doubter gives unconsciously many signs of the secret working of faith, especially by showing himself ready to examine the truth, by returning to the Church, and waiting in hope for the manifestation of Christ. And by this means the straggler in the rear of the Church becomes a special witness of the resurrection for those who, during this earthly life, do not see, and yet are called to the enjoyment of the blessedness of faith.

Christ the Risen One overcomes in His people the passionate desire of immediate vision, the fear of the world, with its gloomy moodiness and harshness towards the world, and likewise their unbelief. In thus doing, He perfects in them the glorifying of His name. This is the close of the Gospel history: it points forwards to the post-historical manifestation of the glory of Christ, to the spiritual transformation of the world by His people.

The Evangelist now therefore concludes the Gospel history itself, with the words:

Many other signs also[1]—as proofs of His resurrection—did Jesus in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, and that believing, ye might have life through His name.

NOTES.

1. Regarding the points of difference between John and the synoptists in the delineation of the history of the resurrection, see above, vol. v. pp. 56 ff.

2. The history of the city of Jerusalem has made patent the fact, that the place of the crucifixion of Jesus was a district of gardens, which a short time later was turned into a quarter of the city, as new town. As is well known, such rising new towns are crossed in all directions by irregular pathways; and from this we may explain the circumstance, how easily Mary Magdalene and the other women might pass each other.

3. V. Baur will not hear of a 'material, bodily solidity' in the risen and ascended Christ. He charges this view as materialism, upon Lücke (who has certainly laid down a dubious alternative in the remark, 'a medium between ethereal angelic corporealness, and material bodily solidity, is to me inconceivable'). Baur, on the other hand, asserts that Jesus appeared to the disciples neither in a purely corporeal nor in a purely visionary form, but in a spiritual manner, in order to the communication of the Spirit.[2] It is not quite clear what is to be understood by Schweizer's ideal resurrection according to John (pp. 212 ff.). Weisse's theory of the resurrection has been referred to above, vol. v. 126.

[1] In spite of this passage, Baur ventures to assert that the supposition of a more frequent appearance of Christ than is recorded in this Gospel, is excluded by its fundamental idea: p. 188.

[2] Here again he understands the receiving of the Holy Spirit on the part of the disciples, which is expressed in the λάβετε πνεῦμα ἅγιον, so abstractly, that the whole promise must be regarded as already fulfilled.

SECTION X.

THE EPILOGUE.—THE POST-HISTORICAL ETERNAL ADMINISTRATION OF CHRIST. HIS CONTINUOUS ADMINISTRATION IN THIS PRESENT WORLD, IN HIS CHURCH GENERALLY, AND IN THE PETRINE AND JOHANNEAN TYPES OF HIS CHURCH IN PARTICULAR, UNTIL THE COMPLETION OF THE GLORIFYING OF HIS KINGDOM IN HIS SECOND COMING.

(Chap. xxi.)

As the Evangelist presented us with a delineation of the pre-historical administration of Christ in the faith of the children of God, who received Him in the olden time, and more especially in the testimony of John the Baptist; he now gives us a picture of His post-historical, perpetual operations to the end of the world, or to the end of the world's transformation, by describing their manifestation in the company of His disciples within the period of the forty days, as being peculiarly fitted symbolically to illustrate their character subsequent to the ascension.

First he represents the post-historical operations of Christ in the world, in general, as an administration exercised by the Lord in heaven over the Church on earth, with a view to conduct her forward to the kingdom of glory in the world above.

After these things, Jesus showed Himself again to the disciples at the Sea of Tiberias; and in the following manner did He show Himself.—In this remark the Evangelist indicates that he saw in this appearance a very special significance.

There were together Simon Peter, and Thomas called the Twin, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples.—The number of the disciples is the sacred number seven, and might here designate the Church in her collective spiritual development, to the consummation of her glory. Peter stands at their head, as the representative of the legal aspect of the Church; at his side is placed the inquiring and doubting Thomas.

Simon Peter saith unto them, 'I go a-fishing.' They say

unto him, 'We also go with thee.' They went forth, and entered straightway into the ship. And that night they caught nothing.—This is the picture of the Church in the legal commencements of her operations, especially in her wilful running and toil. It is a long, anxious period of apparently fruitless trouble—a labouring by night, in which the visible sensible presence of the Lord is wanting, and the true draughts of fishes fail.

But when the morning now began to dawn, Jesus stood on the shore. But the disciples knew not that it was Jesus. Then Jesus saith unto them, 'Children (*παιδία*),[1] have ye nothing to eat?' They answered Him, 'No!' And He said unto them, 'Cast the net out on the right side of the ship, and ye shall find.' They cast it, therefore; and now they were not able to draw it for the multitude of fishes.—This is the morning twilight of Gospel times in the Church. The Lord begins to make Himself known to His people in this world, and to direct their fishing operations. They see Him from a distance; and although they do not yet clearly recognise Him, they yet act in trust on His word, and now the blessing begins to flow. At this moment also they begin to recognise Him clearly.

Then saith the disciple whom Jesus loved unto Peter, 'It is the Lord.' Now, when Simon Peter heard that it was the Lord, he girt his overcoat (fisher's smock) about him (for he was naked), and cast himself into the sea. But the other disciples came in the little boat, for they were not far from land, but as it were about two hundred cubits, and dragged the net with the fishes.—Thus at length is matured the consciousness of the most intimate co-operation between the Lord in heaven and His Church below,—the sense of His spiritual presence, the clear, believing sight of His form. The contemplative disciples first recognise His nearness and operation. The energetic disciples then hasten to meet Him in heroic undertakings. The Church steers steadily towards Him with its abundant draught of fishes, which is too large for them to draw the heavy net out of the sea—of the world, and to bring it into the little ship of the Church in a narrower sense—of a sharply-defined Church communion.

When they were now come to land, they saw a fire of coals laid, and fish thereon, and bread. Jesus saith unto them, 'Bring

[1] See above, vol. v. p. 94, note.

of the fishes which ye have now caught.' Then Simon Peter went down, and drew the net to land full of large fishes, an hundred, fifty, and three—in number.—And for all there were so many, yet was not the net broken. Jesus saith unto them, 'Come and partake of the meal.' And none of the disciples durst ask Him, Who art thou? knowing that it was the Lord. Then cometh Jesus, and taketh bread and giveth them, and fish likewise.—Manifestly this history is a picture of the commencement of the heavenly Church in its essential features. The spiritual feast of blessedness is in part provided for the disciples on their arrival in the triumphant Church, already established in heaven; in part, however, it is prepared from the draught of souls which they bring with them. The Lord forthwith invites them, Come and partake of the feast! without its being necessary to exchange solemn or formal greetings with them. Has He not indeed long already led a life of communion with them in the Spirit? Therefore also would each one feel it to be an infringement of the confidence of the sure, infallible feast of spiritual recognition, were they still to ask Him, Who art thou? They all know right well that it is the Lord. Thus does He dispense to them the feast of blessedness.

This history has, as history, its full truth and reality, and possesses in all its features the most beautiful and festive characteristics of an Easter celebration. It is, however, at the same time, through and through a symbol of the post-historical administration of Christ—symbol, not allegory. The Evangelist adds: This is now the third time that Jesus showed Himself to His disciples after that He was risen from the dead.—He speaks of the manifestations of Jesus in the midst of the larger company of the disciples.

After this practical illustration of the post-historical administration of Christ in the history of His disciples in general, this administration is now depicted in the contrast of its two chief characteristics, as it is typically represented in a predominantly legal form in the future of Peter, in a predominantly spiritual form in the future of John.

The question first concerns the future mission of Peter, considered as a symbol of the Petrine characteristic and stage of the Church.

When they had now partaken of the meal, Jesus saith to Simon Peter, 'Simon, son of Jonas, lovest thou Me (in deeds also) more than these?' He saith unto Him, 'Yea, Lord; Thou knowest that I love Thee.' He saith unto him, 'Feed My *lambs*.' Again the second time He saith to him, 'Simon, son of Jonas, lovest thou Me—practically?' He saith unto Him, 'Yea, Lord; Thou knowest that I love Thee.' He saith unto him, '*Tend* My sheep.' He saith unto him the third time, 'Simon, son of Jonas, lovest thou Me?' Peter was grieved that He said unto him the third time, Lovest thou Me? And he said unto Him, 'Lord, Thou knowest all things; Thou knowest that I love Thee.' Jesus saith unto him, 'Feed My *sheep*.'—Thus was Peter solemnly restored again to his office by a threefold dealing of the Lord with him, which had reference to his threefold denial. In the questions of Christ there was a distinct gradation, and so that He always demanded less. First, Lovest thou Me[1] more than all these? Then, Lovest thou Me? without addition. Finally, Dost thou entertain love for Me?[2] On the other hand, the prerogatives are always greater. First, He gives him the commission, to *feed* His lambs; *i.e.*, to provide with true spiritual nourishment the little ones in the Church, the beginners in the Christian life. He then gives him the commission, to tend His sheep—advanced Christians; as a shepherd, to guide them. Finally, the commission, these also to feed—to supply them with spiritual nourishment.[3] This is the official mission of Peter. Next follows the execution of it.

'Verily, verily, I say unto thee, When thou wast younger, thou girdedst thyself, and walkedst whither thou wouldest. But when thou art old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.' This spake He, remarks the Evangelist, to signify by what death he should glorify God. And when He had spoken this, He saith unto him, 'Follow Me.'—The period of the disciple's youth, of which the Lord speaks, is also the period of wilfulness, of his own choice. The period of His age, on the other hand, designates the period of his maturity in the Christian life. Now he

[1] ἀγαπᾷς με;

[2] φιλεῖς με. Peter answered from the beginning with φιλῶ σε.

[3] First, Βόσκε τὰ ἀρνία μου; then, ποίμαινε τὰ πρόβατά μου; finally, βόσκε τὰ πρόβατά μου.

stretches out his hands like an old man; under a sense of his weakness, he gives himself over, in the full obedience of faith, to the guidance of the Lord. He girds him, and leads him in a way appointed for him, which does not accord with his natural will—the way of a martyr's death. Thus is he called to follow Christ in the most special sense, in the way of martyrdom, nay, of death on the cross. It was quite in harmony with the character of this announcement, that the Lord gave it to him in the form of an obscure intimation. Peter does not seem at first to have so rightly apprehended the meaning of the words as John.

The Lord, namely, in addressing the last word to him, Follow Me! had begun to withdraw from the midst of the disciples. Peter therefore believed that he was called immediately to follow Him, in an entirely peculiar sense, into the realms of the dead, perhaps as an expiation of his former fault. For he knew well that Jesus now properly belonged to the other world. A command thus to follow the Lord at once into the solitude of His new world, appeared to him to mean nothing else than an entirely peculiar change now impending over him. The awe of the world of spirits, nay, the awe of death, must have fallen on his mind at the thought of thus following Christ. He knew not but that Jesus was about to conduct him into the other world through the darkness of death itself. Nevertheless he followed Him; and with this courageous act of devoted fidelity he first exhibited the full contrast between his new obedience of faith and his former denial of his Lord.

These features of the future of Peter are features of the future of the Church in her first, predominantly legal form. Her calling is based on love to the Lord. Love to the Lord is the first requirement, and the second, and the third. This calling, however, is exhibited in its official character by the formal consecrations which have been instituted by Christ. The work of the Church then unfolds itself in three gradations. It begins with offering spiritual nourishment to the lambs, to the beginners in the Christian life, of every kind. It advances by forming a government, which guides the full-grown Christians. It is completed by her being enabled to offer to these also true spiritual nutriment. This is the Petrine calling of the Church; and with it corresponds her Petrine destiny. A strong, self-willed youth, in which she unfolds an extraordinary amount of

human strength and weakness, at one time strikes at random with the sword, at another denies the Lord; an old age of greater natural human weakness, which is strength in the Lord, martyr sufferings of every kind, and a mysterious end before the second coming of Christ.

The Petrine type of the Church, however, points to the Johannean, as the latter is depicted in the future of John.

The Lord thus turned Himself away from the company of the disciples, and Peter followed Him. We now learn, however, from what follows, that John also followed Him. In this he must have obeyed a silent sign from the Lord, or His silent attraction. Then Peter—so narrates the Evangelist further—turning round, seeth the disciple whom Jesus loved following, who also had leaned on His breast at the Supper, and said, Lord, which is he that betrayeth Thee? Peter seeing him, saith unto Jesus, 'Lord, and what shall this man do?' We perceive why he puts this question. He had understood the summons of Jesus, Follow Me! literally. He was ready for the supposed spirit-appalling journey. He would gladly, however, have spared John this journey; the more so that he did not seem called to it. The Evangelist rightly reminds us in this passage, that it was he who had leaned on the breast of Jesus, who had stood in a nearer relation to the secret thoughts of the Lord than Peter, and who therefore also, at the solicitation of Peter, had asked the Lord, Which is he that betrayeth Thee? This time, likewise, he had better understood Him. He knows that the matter concerns the future of Peter, and that the latter has not now been called immediately to follow the Lord in an exclusive sense. The misapprehension of Peter need surprise us the less, that the question in hand involved his own future martyrdom. A man understands more easily intimations or indications regarding the death of others than those which concern his own. Jesus confirmed by His answer the interpretation of John. He did not send him back, but allowed him to follow along with Peter; and yet He spoke of a remaining by John, which should form a contrast to the following of Peter. His answer, namely, was as follows: 'If I will that he tarry till I come, what is that to thee?'

This was the picture presented of the future of John. But

as the picture of the future of Peter had not been rightly understood by that disciple, so now this utterance of Jesus regarding John was likewise not fully apprehended by the other disciples —who heard it again from the two, and by this time already knew that there had been no question of an immediate following of Christ. Therefore, adds the Evangelist, this report went forth among the brethren, that that disciple should not die. Yet Jesus said not unto him (οὐκ εἶπεν), He shall not die; but, If I will that he tarry till I come, what is that to thee? He intimates, that the words of Jesus do not exclude his natural death, but only give him to understand that it lies in the free choice of the Lord to provide another termination to his life than to that of Peter. He does not express Himself distinctly regarding this termination. This is a striking proof that the words of the Lord in reference to him had not yet been entirely fulfilled. Had they been already accomplished, as those regarding Peter, the parallelism of the two cases would have demanded a distinct declaration on the part of the narrator.[1]

The words regarding John had not yet passed into fulfilment; he therefore simply guarantees the mysterious terms employed, in which it was indicated that he should not leave this world by a martyr's death, but only when the Lord should come to call him away. As, however, the idea of the coming of Christ as a rule possessed a more general meaning, the Evangelist pointed at the same time to the symbolical character assigned to his earthly career.

The earthly course of John was consecrated by the Lord as a symbol of the Johannean type of the Church in its several features, showing how it forms a distinct harmonious contrast to the Petrine; how it supposes the latter, and is based on it; how it must come into manifestation as the other disappears in the background; and how, when the Petrine type in its universal historical form shall have passed away, it shall then appear in

[1] The opposite argumentation, according to which this explanation was invented after the death of John, in order to calm the mind of the Church regarding the apparent contradiction between his death and the words of Christ, boldly takes for granted that the most natural interpretation is to understand the words of Christ in the sense of that misapprehension, and that the embarrassment of the Christians caused by the death of John first led them to ascribe to the words another meaning.

its entire glory, as a manifestation of the spiritual glory of the life of Christ, and of the spiritual glory of the Christian life.

The future of the disciples of Christ is a picture of the future of His Church. This, however, is a manifestation of the post-historical administration of Christ to the time of His own coming —of the glorifying of His name in the world, which shall also be a glorifying of the world in His name.

The Evangelist closed the epilogue, and his Gospel generally, in reference to the announcement regarding his future, with these words: This is the disciple who testifieth of these things, and hath written these things.

One of the first possessors of his Gospel, in the name of the presbyters and church of Ephesus, added the words: And we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should have been written one by one, I suppose the world itself would not contain the books that should be written. (Comp. vol. i. p. 183.)

The Johannean spirit continues ever still to make its appearance in the Church, as a living and present witness to the truth of his Gospel.

The heirs of the Johannean spirit are, however, deeply penetrated with a sense of the ideal infiniteness of the history of the life of Jesus, the full delineation of which would require an infinitely rich christological literature, and a sufficient delineation of which, even by approximation, produces, in fact, a world of books, which, partly as planets, partly as comets, circle round the sun of that glorious life which forms the centre of the world's history.

But the world could not contain the fulness of the books.

And the books do not contain the fulness of the glory of His life.

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MURRAY AND GIBB, PRINTERS, EDINBURGH.

00059132

Digitized with financial assistance from
Government of Maharashtra
on 30 January, 2020